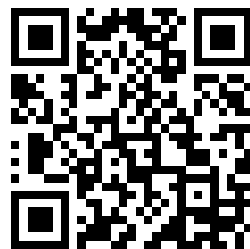


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# THE HEBREW STUDENT.

A MONTHLY JOURNAL IN THE INTERESTS OF OLD TESTAMENT LITERATURE AND INTERPRETATION.

כִּי-שִׁנְתִי כֶהֱן יִשְׁמְרֵהֶם וְתוֹרָה יִבְקְשׁוּ מִפִּיהוּ כִּי מֵלֶאֱדָן יְהוּדֵי-עֲבָאוֹת הוּא:

Vol. 1 CHICAGO, APRIL, 1882. No. 1.

## DELITZSCH ON THE PENTATEUCH.

Translated From Manuscript Notes

BY

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### INTRODUCTORY.

We give special prominence to the views of Delitzsch with reference to the origin of the Pentateuch, because he is the most eminent Old Testament exegete of the conservative—we might well say of any—school.

There was a time when rationalistic critics like Ewald were accustomed to speak of his commentaries with contempt. The younger generation of scholars, with some exceptions, whether Jewish or Christian, is warm in admiration of his learning; and his name, although he is nearly seventy years of age, is still potent in drawing a crowded lecture-room from the four or five hundred theological students who flock to Leipzig.

He was born in the year 1813 in the city, where he now lives, of Jewish descent, although not of Jewish parentage. He was successively the bright particular star of the theological faculties in the universities of Rostock and Erlangen, and still shines with undimmed splendor in the university of his native city, in the brightest theological constellation in Germany, with Luthardt and Kahnis.

Better than his fame is his love for truth and evangelical christianity. He has known the joys of regeneration and the peace of forgiven sin; and his heart is full of the love of Christ. This might seem to be a poor recommendation of one, who in the role of a critic should be free from every dogmatic prejudice; but his love of truth enables him properly to estimate the strength of an antagonist's position. He is very far from approaching the Scriptures as a volume of proof-texts. His object is rather to know what they really teach, and so far as possible the circumstances under which they were written.

The following paragraphs are taken from careful notes of Professor Delitzsch's course of lectures on Old Testament Introduction as delivered in the University of Leipzig last Summer. It is believed that the matter published in this first article, is a fairly correct reproduction of his lectures, although several of the more technical expressions and remarks have been omitted. The articles that are to follow have been revised by himself. The ground which we shall pass over is mainly that contained in the first

period of his *History of the Old Testament Literature* at the time of Moses, Joshua and the Judges.\*

### § 1. THE NATIVE SOIL OF ISRAEL'S LITERATURE.

The priority promised to Israel was not temporal, but spiritual (Ex. iv. 22). When Israel arose, the period of the primitive peoples—for example, the aborigines of Palestine, who are without a genealogy—had long since passed away; and the more highly civilized nations, which formed, as it were, a strata above the primitive population, had already become mixed through wars and emigrations. Even under the twelfth dynasty, the Egyptians united with the Cushites who had come over from South Arabia, and who were now pressing on from South Africa toward the lower valley of the Nile. These rivals of Egyptian dominion and civilization were the masters not only of the South of Egypt, but also of the Persian gulf, from which they spread over the interior of Asia. The Southern Cushites of Africa were called in the old Egyptian, Puna. They are the ancestors of the Phœnicians (Canaanites) who, according to ancient testimonies from Herodotus to Justin, emigrated from the Persian gulf, over Assyria, into the land of the Jordan. Here they dwelt when Abram emigrated from Chaldea across Mesopotamia. According to Gen. xiv. an Elamite conqueror ruled the valley of the Jordan as far as the bay of Acaba. His name was Chedorlaomer, which, as we now know from monuments, signifies a "servant of deity." In Egypt, the Hyksos ruled even long before the emigration of Jacob's family. They were usurpers from a nomadic stem, who had forced their way into Egypt and had brought with them the worship of Baal and Astarte.

It was a heathen soil with mixed elements of civilization, from which grace caused the people of redemption to spring (Deut. xxvi. 5; Ezek. xvi. 3; Amos ix. 7). Abram, the Hebrew (Gen. xiv. 13), came from beyond the Euphrates, where the house of Terah had served other Gods (Josh. xxiv. 2, c. f. Gen. xxxi. 34; xxxv. 4). Ur of the Chaldees, where the moon-god was worshipped, was the cradle of the ancestor of Israel. Canaan, or the land on this side of the Jordan, where the primitive population was already covered over by the Phœnicians and Philistines, was the cradle of the holy family. Goshen, between the Pelusian arm of the Nile and Arabia Petræa, was the cradle of the holy nation. Thus Israel coming from Chaldea through its ancestors, dwelling in Canaan about two hundred years through the patriarchs, grew up on the boundary of Asia and Africa to a

\*It is proper to remark here, that the editor of this paper is not to be held responsible for any views presented in subsequent articles which may not seem in all respects to be sufficiently conservative.



nation. It is clear that the natural soil, in which this late growth among the nations takes root, is commingled of widely different elements. If, then, we would do justice to the position of Israel's literature in the world's history, and duly distinguish between the working of nature and grace in it, we must have a clear conception of the peculiarity of heathen antiquity, and of the heathen Orient.

Remark 1. The so-called ethnographical table (Gen. x.) affords an inventory of the nation at a time when Israel had not yet been moulded out of the Hebrew strata of nations, when many nations had been pressed back by those which are enumerated. The Scriptures themselves enable us to penetrate this phenomenon in respect to Canaan; for the primitive peoples of this land, for example the Emim and the Zuzim, are neither mentioned nor placed in a genealogy. As the silence of the antediluvian history respecting the land of Nod, indicates a background of primitive Biblical history, which is veiled, so too this silence of the ethnographical table regarding those nations of giants. These primitive peoples were even then in the process of disappearing; and the Canaanites who had emigrated from the Persian gulf had taken possession of the land of the Jordan, as the Philistines, having emigrated across Egypt, took possession of the shore of the Mediterranean.

Remark 2. The ruins of old Ur are now called Mugheir, as the place where the red clay is found, which in Gen. xi., as Babylonian building material, is called *chomer*. A tower seventy feet high is still found there as the remnant of a temple. In the canon of Assyrian rulers, even the proper name Abram, \* which is equivalent to Abram, occurs.

Remark 3. Even in the origin of Israel itself, we meet with all kinds of foreign influences and ingredients. The teraphim, that is the penates or house-gods, which Rachel concealed in the camel's saddle, remained during the entire period of the Kings, from the time of their first introduction from Aramæa, a contraband of Israel. The mother of the sons of Joseph, Manasseh and Ephraim, was Asenath, the daughter of an Egyptian high priest (Gen. xli. 50), and there were dormant sympathies in the blood of Ephraim which Jeroboam awoke, when he made Jehovah the object of worship in his kingdom under the form of a steer. In Moses himself, Egypt and Arabia are commingled with the Shemites of the Terahitic stem. His wife is even called, in Num. xii. 1, the Ethiopian woman. It is necessary to know these facts, that we may do justice to the human and natural material, upon which the ideal, historico-redemptive calling of Israel was stamped. As in the history, so also in the literature, elements from above and from beneath are to be distinguished.

## § 2. THE RELATION OF ORIENTALISM TO ISRAEL'S LITERATURE.

The Orient is distinguished from the Occident by a more contemplative and discursive tendency of

mind, by a communal life which levels down individuality, by a historical progress effected through disturbances among the masses, by a state which never gets beyond despotism and hierocracy, by a fantastic want of moderation which never attains the repose of harmony and of the ideal. But since the Orient is the primitive seat of the human race, it exhibits the factors of the stage previous to heathenism, and of the mythological elements which were active in the heathen world in their original freshness. Hence has arisen the dominion of the religious element, or the reference of all things to the divine; hence the look turned back to Paradise lost; hence the many similar religious ideas which point back to one starting-point; hence the struggle of the idea, as well as of the will, to fill up the gulf between God and man. But the spirit has lost the consciousness of its elevation above nature, and at the same time the spirituality of its functions. It has fallen under the dominion of the life of nature, and consequently into the deification of the creature. With the forgetting of the Creator is connected the national limitation of the intellectual horizon, as well as the national coloring of all forms and representations. Because the heathen Orient has no knowledge of the Creator, it is entirely wanting in the perception of that which belongs to common humanity.

## § 3. THE UNIQUE CHARACTER OF ISRAEL'S LITERATURE.

Such was the Orient when Abram was called in Haran, the meeting-place of the heathen, over which the great highway leads from interior Asia to Syria and to the coast of the Mediterranean sea, that he might become the holy root of the good olive tree of Israel (Rom. xi. 24), and of its literature. And how does this literature stand related to the natural heathen soil, out of which it has grown? Even the first page of the Pentateuch answers this query. We read nothing there about a world-egg, divided into heaven and earth as its two halves; nothing about the woman whom the Phœnician myth calls *Baau* (cf. בָּוּי) from whom the Spirit of God begets the first human pair. No divine form meets us like that of Moloch with the head of a steer, nor of Dagon with the tail of a fish. God is neither represented here, nor elsewhere in the Old Testament, materially; and wherever he represents himself in outline it is in the divine, human image. How are we to explain this difference? Only by supposing that the natural principle is here ruled over by a contrary principle of the Spirit. So far as Israel maintained itself as the people of redemptive history, which Abram's isolation from the land of his heathen family had in view, it is a miracle of grace. The false heights and depths of heathenism are leveled in the literature of Israel to the right mean. The entire pantheon has gone down in *Elohim*, the One who, as the name *El Shaddai* attests, is the One free by nature, the Almighty; and as the name Jehovah indicates, is not only absolute majesty, but also absolute ego

\* Cf. Smith's, *Chaldean Account of Genesis*, New York 1876, p. 296. C.

(אֱהִי־אֲשֶׁר־אֱהִי). The tinsel of symbol and the magic of myth have disappeared before the majestic simplicity of truth; and, at the same time, national particularism is broken through, at least so far as the nationality of Israel is brought into relation with the idea of humanity, retrospectively through its past history, as well as prospectively through its future history.

Remark 1. The Mesopotamian Haran was, even in the time of the caliphs, the principal seat of the Sabians, whose name is commonly derived from אֲבָנָה the host (of heaven) according to Deut. iv.

19. Here God called Abram that he might isolate him from his heathen surroundings. The name *El Shaddai* characterizes the period, in which a new foundation is laid. The divine work consists in overpowering grace, which breaks off the natural development, in order to found a new one which is more in accordance with the divine decree. The holy literature of Israel is the literature of freedom from the curse of the natural principle.

Remark 2. The heathen myths are reduced to rhetorical and poetical images in the language of revelation. In Gen. i. 16 מְשֻׁלָּה is a metaphor for the dominant activity of the heavenly bodies by day and by night. The heathen considered the sun and moon as gods and kings. When God, in Deut. iv. 24, is called a "consuming fire," this is a poetic image for God as angry and jealous. But the heathen Moloch is the personal sun-fire, a physical fire-god, a burning and scorching sun-baal. God is compared, in Deut. xxxii. 11, to an eagle, which covers its young and carries them. The heathen Arabs, however, really had a god, probably a sun-god, which was called *nasr* (נָסַר), and was represented as an eagle. God is compared with a lion, a leopard, a bear etc. (Hos. xiii. 7-8), even down to a moth (Hos. v. 12), but not to a steer; the mortifying remembrance of the apostasy (Ps. cvi. 20) prevents it.

#### § 4. THE HEBREW LANGUAGE, AS A NORTH SEMITIC ISRAELITISH DIALECT.

The work of divine grace also appears in the language of the Old Testament Scriptures. The reason why some portions of it are written in Chaldee—for thus the Biblical Aramaic is called, to distinguish it from that of the Targums and the Syriac—is because Israel in the Exile adopted the Aramaic language, which was at that time the dominant language of communication in the lands that were under the Babylonian rule. This exchange of language which is found in the books of Ezra (iv. 8-vi. 18; vii. 12-26; cf. Jer. x. 11) and of Daniel (ii. 4-vii. 28) was not a return to the language of the Chaldean ancestral house. The language which Abram brought with him to Haran and from thence to Canaan was none other than the Babylonio-Assyrian, which now lies before us in numberless monuments; hence two things are possible: (1) that the Hebrew, that is the language of Israel; and the Canaanitic, that is the language

of the Phoenicians were immediate offshoots from the Babylonio-Assyrian; or (2) that Abram exchanged the language which he brought with him for that of Canaan (Is. xix. 18), just as the other Terahites exchanged theirs in Mesopotamia with the Aramaic. The Hebrew and Phoenician are two north Semitic dialects, which were developed from the old Canaanitic, which is to be presupposed. Abram therefore spoke, with reference to his origin, the language of Hamitic Babel (Gen. x. 8-12), and exchanged it in the land of the Jordan with the language of Hamitic Canaan (Gen. x. 6), with the language of an idolatrous people, which was laden with a curse from the time of its ancestors (Gen. ix. 25). Hebrew is a sacred language, not by nature, but as sanctified by grace. In the Old Testament literature, its eye sare directed to heaven, as Jerome says in his comment on Is. xix. 18; but in the language of common life, it betrays plainly enough its Hethitic origin.

Remark. The languages which we call Semitic, Japhetic, and Hamitic do not extend to the origin of the Semitic, Japhetic, and Hamitic nations. The Canaanites are, according to the ethnographical table, Hamites. Springer, in his geography of ancient Arabia, calls it a calumny, that the compiler of the ethnographical table should reckon the Canaanites to the Hamitic race. But Renan and Schroeder are more cautious, and Lepsius has lately shown that nations and languages are by no means co-extensive in their original connection. Not only the Phoenicians, but also the Philistines, as the Biblical history informs us, spoke a Semitic language—even if, according to Neh. xiii. 23 sq., it may have been a peculiar dialect—and yet the Canaanites, and, as Gen. x. 14 seems to state, the Philistines are by race Hamites. In answer to the question, where the Canaanites adopted the Semitic language, we have no reliable information. But we know all the more certainly, that the Terahites who remained in Haran adopted the Aramaic language there.

#### § 5. THE HEBREW AS ONE OF THE OLDEST SEMITIC LANGUAGES WHICH HAS A LITERATURE.

Although the Hebrew is not the primitive language, and not even the original Semitic language, yet it retains the honor of being one of the oldest Semitic languages which has a literature; we do not say the oldest, for its priority is rendered a matter of debate through the literature on the monuments of its ancestral house, of which the most ancient period falls between 2000-1500 B. C., hence between Abram and Moses. None of the other Semitic monuments which have been preserved, reach to so high an antiquity. The inscription in twenty-two lines on the sarcophagus of the Sidonian King Esmunazar, found in a crypt of ancient Tyre 1855, dates, according to Schlottmann's investigation, from the time of Artaxerxes Mnemon (405 B. C.). The Moabitic monument of King Mesha, discovered in 1868, is from the time of Joram, King of Israel, and Jehoshaphat, King of Judah, hence from about

the years 896—894 B. C. The Phœnician inscription discovered in the summer of 1880, at the mouth of the tunnel in the rock, which leads from Mary's fountain to the pool of Siloam, probably extends to a much earlier date. Sayce has so far deciphered it, that in it the account of the architect, concerning the plan of the tunnel, is recognized, and that too of the Phœnician architect, so that the inscription probably goes back to the time of David and Solomon.\* But these three inscriptions as well as many other Phœnicio-Punic inscriptions, together with the new Punic fragments in the Pœnulus of Plautus, as well as the Egyptio-Aramaic remain preserved in the stone of Carpentras, and several papyri, the west Aramaic Palmyrenian inscriptions from the first to the third Christian century, collected by Count Vogue, 1868, and the South Arabian, Himyaritic, from a pre-Islamic age which is uncertain—brought to light since 1837, are only small fragments of writing, not written works; and the Babylonio-Assyrian remnants of writing are indeed not only monuments, but there are also among them even constituent parts of real books from the royal central library, but yet they are only fragments of such. Hence, even yet, the Old Testament books may still be regarded as the oldest representatives of Semitic book-literature. If we do not take into account those fragments of the Assyrian book-literature, the ancient Semitic remains far behind the Biblical in antiquity. Samaritan literature, as a matter of course, could only begin about the time of Alexander the Great (336—322 B. C.) The Jewish Targums begin at the earliest with Onkelos, the proselyte, in the apostolic age. The Syriac begins for us with the Peshito in the second century. The Zabian religious books are from the Gnostic age (second and third century). The Ethiopic literature is christian throughout, and therefore does not extend further back than to the christianizing of Ethiopia in the third and following century. But the Arabic as it now lies before us as a literary language, was first elevated through Islam (622—632). It is the language of Kreysh, a north Arabian tribe. There are therefore no Syriac and Arabic works which were written before the time of Christ.

#### § 6. THE HEBREW LANGUAGE IN ITS RELATION TO THE LANGUAGES OF ANCIENT CIVILIZATION.

The languages are all related as products of the human mind, according to the same logical and formative laws; and even the morphological separation of them into *isolating* [monosyllabic], *agglutinative*, and *inflectional* languages does not separate them impassibly from one another, since the inflected languages presuppose the form of the others as preliminary steps. But while the relationship of the Chinese and even of the Sumerio-Accadian with the Semitic, can neither be proved from the material nor from the form of the language, there appear in the languages of the three groups of na-

tions (Gen. x.) in which the Chinese and the primitive Asiatic languages cannot be inserted, primitive elements of a common character, which the groups of nations that have gone forth from one another, have further developed according to the individuality of the national spirit. The Egyptian sustains a remarkable relation to the Semitic in the formation of its pronouns, in the inflection of its verbs and even of its nouns; and we may conclude that Semites and Aryans once dwelt together, not only from primitive consonances in the names of domestic animals, numerals etc., but also from the manifold elementary relationships of both groups of languages. There are found not only in the stock of roots, but also in the inflection important points of contact, for example in the inflection of cases, since the genitive and accusative, the two original, oblique cases, were formed in accord. But the Semitic has not been developed beyond these two oblique cases, just as in the verb it distinguishes only two spheres of time, perfect and imperfect, and in the noun only two genders, masculine and feminine. The inflected verb consists throughout of three consonants. The three consonants condition the signification, and the vowels only shade it off. Such a change of signification attaching to the vowels as in *lived, loved, laved, leaved*, is not possible in any Semitic language; so too such a freely conscious composition as in *expressed, impressed, depressed*.

#### § 7. THE ORIGIN OF THE ISRAELITISH ART OF WRITING.


The literature which we are about to describe, derived its language from Canaan, and at an earlier period from Babylon, but whence did it receive the art of writing? In Genesis, the verb כתב neither occurs in chapter xxiii., nor elsewhere; but in Exodus to Deuteronomy inclusive, we discover a knowledge, and most manifold use of writing. The subordinate officials of the Israelites are called in Exodus *shoterim*, from שטר to write—a word which has been retained in Assyrian, Arabic, and even Aramaic. According to this, Israel appears to have learned to write in Egypt. There the art of writing extends back before the time of Moses. Even Herodotus saw the pyramids, which belong to the age of the first Manethonian dynasty, covered with hieroglyphics. No monumental inscriptions afford us such a view of the origin of writing, as the Egyptian. The hieroglyphic system consists of the following kinds of signs:

1. *Ideographic signs* (pictures of things). These are: (1) *Figurative*, that is, imitations of what is intended, for example an ox as a representation of the word which it signifies. This pictorial mode of writing corresponds to the mimetic element of the language. (2) *Symbolical signs*, that is, emblems of what is intended, for example an arm with a sword and a shield, represents a *combat*; an opening from which a snail departs, signifies *to go out*.

2. *Phonetic signs*, that is, pictures of sounds, including (1) signs of syllable, for example a circlet

\*Sayce, in view of the most recent investigation, now places the date of the inscription in the time of Ahas or Hezekiah, cf. *The Presbyterian Review*, New York, April, 1882, p. 401, seq.

with a dot in it is equivalent to *ra*, which indicates the sun and then becomes the sign of the syllable *ra*; (2) signs of letters, for instance a small ellipse, is equivalent to the Greek letter *rho*, mouth.

3. *Determinative signs*: (1) Determination by means of a thing, for example the syllable *an* with an inkstand behind it signifies *to paint, to write*; with an inkstand and a man behind it, *a painter, a writer*. (2) Phonetic determinatives, which are intended to establish the vocal value of signs and groups, for example the sign  is equivalent to the syllable *per*, when the figure of a mouth is added to it to ensure the reading.

The ideographic signs represent writing in its lowest stage. The syllabic forms the transition from writing by pictures of things to phonetic writing, which was invented by the discovery of the acrophonic principle. According to this the discovery of writing is to be attributed as Grimm, Humboldt and others maintain, to the Egyptians. If we compare the cuniform characters of the Babylonio-Assyrian writing with those of the Egyptian, it appears that they have arisen in a similar manner, but that they have not both reached the same stage of development. In the oldest form of several Assyrian written characters, the original picture is still recognizable, for example in the character for star, signifying *god*, sun signifying *day* etc. The picture of the sun through the insertion of the numeral thirty, becomes the written character for *month*. The combination of the written character for tree and life, gave the written character for *wine*. The course of development is here the same as in Egypt. The oldest form of the ancient Babylonian writing, in which the wedge begins to be developed from the line, corresponds to the Egyptian stage of the hieratic writing. But aside from the few signs which still render the original pictures of things recognizable, it is impossible to penetrate the foundation and plan of the Babylonio-Assyrian syllabic signs. Since now the old Anahuac in Mexico exhibits hieroglyphic writing, it is possible, that the development of writing in Egypt, and in the land between the Euphrates and the Tigris was independent, spontaneous, and without historical connection. But if there was a connection, then Egypt is to be considered the mother-land of the invention of writing, and writing in Babylon is a gift of Oannes, that is, it was transplanted thither by the Cushites as the alphabet was introduced by the Phoenicians into Greece.

There is a remarkable consistence in the usage of important words in the Hebrew Bible. Just as all prophecy seems to be framed in accordance with a certain scheme, the germ of which is to be found in the Song of Moses (Deut., 32), so all the moral, theological, and ceremonial terms of the Bible have their sense fixed in the Pentateuch, which is the birthplace of "Jewish modes of thought."—*Girdlestone*.

The memories of ordination are simply insulted by the man who prides himself on his French and German, and knows next to nothing of the tongues in which prophets and evangelists and apostles recorded the wonderful works of God.—*Bishop Littlejohn*.

## PRIMITIVE LITERATURES.

BY

REV. JUSTIN A. SMITH, D. D.,

EDITOR OF "THE STANDARD."

Two marked tendencies are apparent in the intellectual life of the age. One is toward an overvaluing of present interests and the current aspects of all human things; the other towards pre-occupation with the long distant, even the pre-historic, past. The former is to be noted, for example, in theories of education and in features of the current literature. The latter reveals itself in profound, and patient, and exhaustive researches amongst the records and monuments of primitive human history. These tendencies are not necessarily antagonistic. It is only in their extreme manifestations that they conflict, if at all. Education upon a strictly utilitarian idea, or literature intensely realistic like much that is now current, of course may undervalue all culture that is not immediately "practical," and all literary product that concerns itself with the men and events of a long buried world. Upon the other hand, it is conceivable that in the absorbing study of the world's antiquities, current aspects of human affairs should be too much overlooked. There is, however, no good reason why between these tendencies a just balance should not be preserved; no good reason why, according to the tastes, capacities, opportunities, and pursuits of different persons, selected lines of study and investigation, or selected spheres of literary enterprise, should not be followed, even as specialties. Thus, while all culture and all time, equally with the present, may contribute to the enrichment of the current literature, the work of investigation may be pressed into territory ever new, whether in the utilitarian sciences of the present, or the records and speculations, the faith, and thought, and life of an excavated past.

### I. THE FIRST GREAT LITERARY EPOCH.

Perhaps the most interesting fact brought to view in that line of research which is concerned with primitive human history, is that of a primitive literature, pre-historic in date, and found as a possession of races even at that early date already distinct. Three great races, the Egyptian, the Chaldean, and the Aryan, have of late years more and more occupied the attention of scholars. Inquiry as to the primitive history and condition of these races has been greatly stimulated and helped by incidents with reference to each, which, when the aspects assumed by certain vital questions are considered, seem truly to be providential.

It is now just about one hundred years since, in 1784, Sir William Jones led the way among European scholars in that study of the Sanscrit language with its literary monuments, which has brought to light a treasure of ancient Vedic, or Aryan literature so rich, and in every way so remarkable. A few years later, in 1799, the discovery

of the Rosetta stone, in Egypt, with its equivalent inscriptions in hieroglyphic and in Greek, furnished a key to the mysteries of hieroglyphic writing in general, and thus opened a way to the decipherment of ancient Egyptian manuscripts, as well as of the inscriptions which cover the walls of tombs, temples and palaces in that strange land. A like incident has put the world in possession of a literature still earlier in date, perhaps, that of Chaldea. Not far from the ruins of ancient Persepolis, in Southern Persia, stands an immense rock, the rock Behistun, 1700 feet in height, with some parts of its face covered with inscriptions in the cuneiform, or wedge-shaped character, and in three languages, Persian, Median, and Babylonian. In 1838, this inscription was deciphered by Sir Henry Rawlinson, and the key to the cuneiform character employed in the literature of ancient Chaldea was found.

Thus within the space of a century, it has become possible to read whatever may be found in the literary remains of the three great races, Aryan, Egyptian, Chaldean. Meantime the Homeric question, the excavations and researches of Schliemann and others, have reached upward to the very earliest times of the wonderful Greek people:—while at the centre of all, the great Semitic literature, shrouded in the Hebrew Bible, has held its place, acquiring more and more of historical and literary interest as it is seen what relations the newly discovered treasures of ancient thought and faith sustain to this, which, during so many centuries, preserved the only authentic record of man's own earliest life on the earth.

If, now, we may assume the probability that in the book of Genesis, especially, Moses made use of documents much earlier in date than his own time, some of them possibly even ante-diluvian in origin, it will become perhaps not a strained view to say that these great literatures of which we have been speaking belong in a general way to the same epoch. The oldest of the Chaldean writings, found in libraries of baked clay tablets amidst excavated ruins along the lower Euphrates, date back to about B. C. 2000. Professor Whitney, of Yale College, thinks that the Vedic period should probably be fixed at B. C. 2000–1500. The Papyrus Ebers, discovered by Professor George Ebers, of Germany,—the latest discovery of the kind, we believe, in Egyptian literature—"was written," so Professor Ebers states, "in the sixteenth century before Christ." Scholars are of opinion that there were at least the beginnings of a literature in Greece at nearly the same time. Mr. Gladstone thinks Homer must have lived at not far from B. C. 1000. Herodotus fixes his date at 1044. The poems of Homer, however, cannot have been the first productions of the Greek mind. "They are," says Professor Jebb, of the University of Glasgow, "not at all like the simple ballad-poetry of other countries"—which is so often the primitive poetry. "They are works of highly finished art, which could not possibly have been produced until the poetical art had been practiced for a long time." If we consider *how* long a time this must have been, it seems not unlikely that

there was a primitive literature in Greece—or rather in Ionia, for it was there, on the western coast of Asia Minor, that Greek culture began—not very far from the time when the Vedas were produced in the original home of the Aryans, on the northern slope of the Himalayas, the Babylonian tablets inscribed and stored in libraries in the valley of the Euphrates, and the Egyptians covering their tombs and their papyri with hieroglyphic writing.

Of course, when we speak of this as an "epoch," we use the word in a very general and wide sense. The date of the Israelitish Exodus is placed at about the beginning of the sixteenth century before Christ. The period we have had in view, therefore, in what we have said above, is that which reaches from Abraham to the Exodus. To this general period the oldest writings of the Bible in their form as Mosaic may be assigned. When we take into view all the facts above noticed, with the conclusions they seem naturally to suggest, it does not seem venturing too much, if we style this period, from about the year 2000 to about the year 1500 the first great literary epoch in the intellectual history of mankind.

## II. PRIMITIVE LITERATURES AS MUTUALLY RELATED.

It has been customary to classify the languages of the world into three great families: the Aryan, comprising all the Indo-European tongues; the Semitic, embracing the Hebrew, the Syriac, the Ethiopic, the ancient Phœnician and the Carthaginian; and the Turanian, or Hamitic, under which are grouped all the languages not found in either of the other two families, with those spoken by the wild races, scattered up and down the earth. To the Turanian group would belong the Egyptian and the Chaldean, so far as it was Hamitic, and the Chinese. For a long time it seems to have been supposed that between these several families of human speech there were few or none such resemblances as to indicate community of origin. The languages of the Turanian group, especially, were supposed to be marked off from the others by distinctions so radical as to set them almost wholly by themselves. As, however, the study of comparative philology has gone forward, these original impressions have been much qualified. Affinities have been traced where none had previously been suspected; and languages of races widely separated and greatly unlike in condition, have been found to exhibit resemblances of a remarkable kind. Particularly those of the great races amongst whom the foundations of the world's civilization were laid, are allied in so many ways as to argue unmistakably a common origin. "There is abundant proof," says a recent writer who seems to have given much attention to the subject—"proof with which pages might be filled—that there was a still older mother-tongue (older than any of the groups described), from which Aryan, Semitic, and Hamitic were all derived." One point of mutual relation between the primitive literatures of the world is found, then, in the languages in which they were written. They

show, indeed, signs of a great lingual cataclysm, such as the Bible itself describes as occurring at the confusion of tongues, so that their differences seem absolutely phenomenal. Yet, side by side with these striking differences, are resemblances which the differences themselves render all the more remarkable, going to show that these variant, and yet, as we shall see, resembling literatures are produced by branches of the one original race, sons of Adam, the first man, "the son of God."

In their content these literatures vary, of course, as all literatures do. The literature of a people is, more or less, one of its idiosyncracies. It is characterized by peculiarities of the people, and characterizes the people themselves, in turn. Its peculiar content will be much determined by the physical environment, the social condition, the peculiar ideas, the history and the habits of those who produce it. That the Chaldean literature, for example, should reveal closer affinities with our Hebrew scriptures than any other, might be anticipated from facts of scripture history itself. There seems to be evidence that the primitive homes of the race were somewhere in the region of the lower Euphrates. At all events, the earliest migration appears to have been thither. One is not surprised, therefore, to find the literature preserved in those Babylonian tablets, dealing very largely with the same themes as fill so great a place in our own books. The creation, the fall of man, the deluge are here narrated, with resemblances most striking to the Mosaic account of each. We must make room for some extracts from the account of the deluge, as deciphered and translated by the late Mr. George Smith:

"The flood reached to heaven; the bright earth to a waste was turned. It destroyed all life from the face of the earth, the strong deluge over the people. Brother saw not brother, they did not know the people. In heaven, the gods feared the tempest and sought refuge; they ascended to the heaven of the king of angels and spirits. Six days and nights passed; the wind, deluge and storm overwhelmed. On the seventh day, in its course, was calmed the storm; and all the deluge, which had destroyed like an earthquake, quieted. The sea he caused to dry, and the wind and deluge ended. . . . I sent forth (Izdhubar, or Noah, is himself the narrator) a swallow, and it left. The swallow went and turned, and a resting-place it did not find, and it returned. I sent forth a raven, and it left. The raven went, and the decrease of water it saw, and it did eat, it swam, and wandered away, and did not return. I sent the animals to the four winds. I poured out a libation. I built an altar on the peak of the mountain."

The ancient Egyptian literature is characterized as we should expect, from the allusion in that saying that "Moses was learned in all the wisdom of the Egyptians." The papyrus mentioned above, Papyrus Ebers, is a learned and elaborate work upon medicine. Others of the works discovered are upon science, music, law, works of fiction and satire. The oldest Vedas are hymns to the nature-gods; while, if we may draw any inferences from Homer as to the character of the literature that preceded the Iliad and Odyssey, and prepared their way, we should conclude it to have been mythological in character, celebrating deeds of gods and heroes.

Limitation of space will not suffer us to point out those finer elements in these literatures which bring them into closer mutual relations than so far would appear. How the writings of Moses are related to those now mentioned, we shall notice further on. It must suffice, here, to say that even in these primitive literatures something of that community of thought and faith is found which characterizes those of even widely separated peoples in the later ages: showing that it is the one human mind which looks out on nature and life, and up to God; which looks back upon the past, recording and interpreting, and forward to even that future which lies beyond time, doubting, fearing, hoping.

### III. THEIR RELATIVE VALUE.

In attempting to form some estimate, now, of the relative value of these literatures, we shall be justified in using as the standard of comparison the writings of Moses, and especially the first and oldest of his five books, the book of Genesis. We are supported in this by what is so customary, so almost invariable, in those who have studied these writings of pre-historic times. It is perhaps not too much to say that the chief interest explorers and commentators find in the ancient literatures, is in the question how far they sustain the Biblical story of man's earliest life in the world. This recognition of the commanding place held by the Mosaic writings is often apparently quite unconscious. Even where, in a spirit of some unfriendliness perhaps, writers mark differences, and dwell upon them, even in this they recognize in the Mosaic books a standard of comparison, and pay a certain respect to that conviction so long and so widely prevailing, that the Bible, among all literatures, in all ages, stands superior and alone. If we note, here, some of the elements of this superiority, as respects the book of Genesis in particular, we shall find occasion in so doing to mark such other points of comparison or contrast as belong to this part of our inquiry.

1. First, and as a point somewhat preliminary, we must note the fact that Genesis is, itself, so evidently, a *primitive literature*. Differing as it does in such marked ways from other productions of the same age, it still so much resembles them in other ways as that it could with reason be assigned to no other age but the primitive one. The simplicity of the narrative is sure evidence of this—its simplicity, above all, when reciting events of the most extraordinary character. It seems impossible to doubt that the earlier chapters of the book at least were written at a time when the direct and personal interposition and action of deity in what concerns this world, was not at all that thing so difficult of conception which it now is. These marvels are narrated as if by one who could not imagine it necessary to do more than state the simple fact. In so far as this element of simplicity is concerned, what we observe is precisely what appears in the primitive traditions and literatures of all races; in these the intervention and activity of the gods in what concerns men are assumed as if it could not be supposed that any one would ever doubt them.

We can only urge that the assignment of Genesis, particularly its first chapters, to any period in human history, when men were in the habit of philosophizing about things, when the *difficulties* of what concerns the being, the personality, and the activity of God had become subjects of debate, when skeptical inquiry had begun its long and devious career, seems really nothing less than an unpardonable anachronism.

2. But secondly, and as a feature in which the primitive literature becomes superior to all others whatsoever, notice its *monotheism*. There is not another one of these literatures, not even, one might almost say, any scrap of tradition, or fable, preserved as relics of any race of man, in any part of the world, save this primitive literature of the Hebrews, that is not more or less polytheistic. We observe this element as a marked one in the account of the deluge copied above from the translation by Mr. George Smith. It is in like manner observable as an all but universal fact, in the literature and the traditions of primitive races. The one exception is this Book of Genesis.

And what makes this exception the more remarkable is the fact that the one God is conceived and spoken of in Genesis in a way to satisfy the most advanced and most matured ideas of God in the most cultured ages and nations of the world. The more advanced stages of revelation itself supply nothing in the least contradictory to the idea of God, given in these very first words of all. This is an element of superiority which may be fitly characterized as wonderful; and as not to be accounted for upon any theory which assumes that the author or authors of this book wrote wholly as other men of the same age were writing, and with no other guidance than such as they had. If it should be said that traces of monotheistic ideas are found in other religions and literatures, it should be borne in mind that these are *only* traces, and they are obscured and almost covered out of sight by the prevailing polytheism; whereas, in Genesis, the monotheistic element is the characterizing one, all through, and stands out clear, distinct and unmistakable.

3. Much might be said, if our space would permit, of the superiority of the Mosaic literature as *literature*. Primitive literature is found to be more or less poetic in form and legendary in character. "Real history," says Professor Whitney, in the introduction to his Sanscrit Grammar, "finds no place in Sanscrit literature, nor is there any conscious historical element in any of the works composing it." The ancient Egyptian literature, even where it assumes to recite history and to recall the reigns of kings in successive dynasties, tells first of a period of 18,000 years during which the country had been ruled by demi-gods and heroes. We are thus in the region of fable at the very beginning; and whether we ever leave it, and if so, where, is perpetually a question. The Chaldean literature seems to rest upon traditions of the same events as those recited in Genesis, but the clothing of these events is not history, but legend. Of Genesis

itself there is but a very small portion for which a legendary element is claimed by any one. The greater part of the book—*all* of it after the eighth chapter—is as perfectly historical in tone and style as any modern history that can be named; while in even these first eight chapters only here and there a passage appears which even the most captious criticism can treat as legendary. Whether these *are* legendary or not is a question which the uniformly sober, consistent, *historical* tone of the narrative as a whole, makes a more difficult one for the hostile critic than he himself is willing to admit.

4. We can only notice further, and in a word, the *content* of the literature in Genesis as compared with those belonging to the same general epoch. President Woolsey, in his work on "Divorce," notices appreciatively that striking passage in which the whole law of marriage, for all times and nations, is given: "Therefore shall a man leave father and mother, and shall cleave unto his wife; and they shall be one flesh." The primary principle of that criminal jurisprudence which all history shows to be essential to the very existence of society, is also set down as given by God to Noah, as he came out of the ark. How far the first chapter of Genesis really anticipates the discoveries to modern science may be an open question: but we shall surely not go amiss, as regards this whole matter, if we quote these words from Delitzsch: No science, no art, if it would seek out the cradle of its origin can suffer this book to lie unnoticed; and its expositor, if he would be equal to his task, must keep step, not only with linguistic, ethnographic and geographic research, but, in general, with progressive science in the world of man and nature." Is it not wonderful that this should be true of a book so evidently written in the very childhood of the race? And of what other literature of the same period could like things be said without positive absurdity,

We leave the subject with regret that the treatment of it here is necessarily so hasty and inadequate. Our purpose has mainly been suggestion: and withal, suggestion as to the richness and promise of that line of research which it is the purpose of the HEBREW STUDENT to encourage and to aid.

#### PECULIARITIES OF HEBREW STYLE.

The use of the Hebrew tenses will be better understood and more thoroughly appreciated if we keep in mind some of the peculiarities by which Hebrew style, especially the poetical and prophetic style, is characterized. One such peculiarity is the singular ease and rapidity with which the writer *changes his standpoint*, at one moment speaking of a scene as though still in the remote future, at another moment describing it as though present to his gaze. Another characteristic is a love for variety and vividness in expression: so soon as the pure prose style is deserted, the writer, no longer contenting himself with a series of (say) perfects, diversifies his language in a manner which absolutely mocks any effort to reproduce it in a Western tongue; seizing each separate individual detail, he invests it with a special character of its own—you see it perhaps emerging into the light, perhaps standing there with clearly-cut outline before you—and presents his readers with a picture of surpassing brilliancy and life.—*Driver*.

**HEBREW MANHOOD.**

A FRAGMENT.

By REV. H. C. MABIE.

In nothing is real manhood better seen than in right choice.

This quality embraces many others. It embraces faith such as Abraham's, that staggers not at the promise of God but stands calmly, as he did on Mount Moriah, and with clear eye looks down on the ages and comprehends the grand unfolding of Messiah's kingdom. Without such a broad extensive view of human affairs, how could he have risen to the grandeur of his choice to slay his son—even his only son Isaac, the child of promise, from whom the Messiah was to descend—rather than to doubt the truth or deny the authority, of what he knew to be the divine word?

This quality, of choosing great ultimate ends, those ends which determine character, embraces temperance and sobriety, even spirituality of life, it involves the subordination of all selfish, earthly and low appetites and passions to spiritual ends.

How could Daniel have risen to such heights of character in the choice he made, if he had not first "purposed in his heart not to defile himself with the portion of the King's meat, nor with the wine which he drank"; and subsequently, to say to the bribing spirit of Belshazzar, "Let thy gifts be to thyself and thy rewards to another, yet I will read the writing unto the King and make known to him the interpretation?"

It costs something to make noble choices in life; for they run counter to all the lower and more animal tendencies of our nature. It takes courage and fortitude—real bravery—negatively and positively, to take such moral ground as our higher nature is capable of and as God calls us to occupy. It takes great fortitude and patience to submit to some things—more bravery than it does to fight them. See Job with calamities raining upon him—family swept away, flocks destroyed, friends arrayed against him and mocking him in an affectation of friendly interest, his body a nauseous, ulcerous mass; and yet from the spirit of the afflicted man there arises no curse against God. His lips are a barred and bolted gate against ungodly murmurs. I think he is the greatest hero in the ancient world. Your Caesars, and Pompeys, and Hannibals, and Alexanders are a band of red-handed cravens beside this one pure, brave spirit who sings from out his living sepulchre, "Though He slay me, yet will I trust Him." Then see those three young men in Babylon, who, upon the plain of Dura, before the flashing glory of Nebuchadnezzar's idol dare to stand alone under the fiery, jealous scrutiny of a whole kingdom, and see their way leading directly to the open door of a gleaming sevenfold heated furnace, rather than deny the God of Israel.

Surely no man can surmount the summit of their moral choice, without courage sublime enough to bring wondering angels from the seventh heaven to behold the sight and the Son of God, from the throne of the Eternal to share with them their furnace throne and make of the very crackling

flames the gleaming robes of their coronation day.

Talk of manhood! What is this of which men become possessed when they are able to subordinate all the powers of the lower nature and all the fury of the elements, all the vengeance of heathen princes and all the jealous rage of Satanic opposers, and put it all under their feet, and thus posited calmly rise into the very companionship of the Son of God. The moral altitude of such men is grander than that of the angel whom John saw in the apocalypse, who "stood upon the sea and upon the earth and lifted his hand to heaven and swore by Him, that liveth forever and ever, that there should be time no longer;" and yet the Old Testament—the book which some wise souls fancy they have outgrown,—abounds in its instances of men who have subordinated everything, even life itself, that they might rise to the grandeur of such a choice. There is Abel, and Enoch, and Noah, and Abraham, and Isaac, and Jacob, and Joseph, and Moses, and Joshua, and Gideon, and Barak, and Samuel, and David, and Elijah with his seven thousand companions who did not bow the knee to Baal, and multitudes of whom, in that ancient time, they were the mere representatives, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens;" these all "obtained a good report through faith."

They are simply our elder brethren in the same great fight, our companions before whom was put the same moral option, of gaining this world or the world to come.

**Hindoo Version of a Virtuous Woman.**

(Cf. Proverbs, XXXI, 10—31.)

"A woman who always acts according to her husband's pleasure,  
And speaks no ill of any person,  
And who can herself do all such things as are proper for a woman,  
And who is of good principles,  
And who bears a son,  
And who rises from sleep before her husband;  
Such a woman is found only by much, and many, religious works.  
A woman who is of good disposition,  
And who puts on her jewels and clothes with decorum:  
Whenever the husband is cheerful, the wife also is cheerful;  
And if the husband be sorrowful, the wife also is sorrowful;  
And whenever the husband undertakes a journey, the wife puts on a careless dress and lays aside her jewels, and other ornaments;  
And abuses no person;  
And will not expend a single dam (about  $\frac{1}{3}$ d.) without her husband's consent;  
And takes care of the household goods;  
And at the time of worship, performs her worship to the Deity in a proper manner;  
And goes not out of the house;  
And is not unchaste;  
And makes no quarrels or disturbances;  
And has no greedy passions;  
And is always employed in some good work;  
And pays a proper respect to all persons;  
Such is a good woman."



# THE HEBREW STUDENT.

A Monthly Journal in the Interests of Old Testament  
Literature and Interpretation.

W. R. HARPER,

Editor.

כִּי־שִׁפְתַי כְּהֶן יִשְׁמְרוּ־דַעַת

וְתוֹרָה יִבְקֶשׁוּ מִפִּיהוּ

כִּי מִלֶּאֱן יְהוֹדֵעַבְאוֹת הוּא: [Mal., II, 7.]

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## PROSPECTUS.

In view of the increasing interest manifested in Old Testament study by Christian ministers and teachers, and at the suggestion of several who are themselves specially engaged in this study, it has been decided to issue a *monthly periodical*, which shall be devoted exclusively to the interests of Old Testament Literature and Interpretation.

That there is a field for such a Journal, no one will deny. The importance of the Old Testament in itself, and in its relation to the New, is more widely recognized to-day than at any former period in the history of the Church.

The malignant attacks of its enemies, and the theoretical reconstructions proposed by its *too liberal* friends, have done and are doing much to incite not only specialists but also pastors, and even laymen, to personal investigation of the questions at issue.

The fact that a new translation of the Old Testament is being made, affords an additional incentive to activity in this line. Pastors feel that they must prepare themselves to pass judgment on it. Where *one hundred* men can be found capable of pronouncing an intelligent opinion in reference to the changes made in the Revised Version of the New Testament, there are not *five* whose opinion on the changes made in the Revised Version of the Old Testament will be worthy of consideration.

It is true that papers in this line of study are sometimes published in "Reviews" and "Religious Weeklies." But it is also true (1) that "Reviews" find their way into the hands of comparatively few of our ministers, and (2) that

a family newspaper is not the place and has not the room for the publication of such articles as are demanded at the present time.

Whether this periodical will subserve the purpose for which it is established is, of course, more or less an experiment. If the experiment prove a failure, it will not be for the lack of an able corps of contributors, a prudent business management, and an unlimited amount of *hard work*.

Attention is invited especially to the following points:

(1.) The Journal will be to a certain extent *popular* in its character. It will aim to encourage and, so far as possible, to instruct *all classes* of Old Testament students. *It is not intended solely for those who are acquainted with the Hebrew.*

(2.) In its attitude towards "new theories," it will be conservative. Judicious discussion of questions of criticism will be encouraged, *but in no case will the editor be responsible for views expressed by contributors.*

(3.) The leading articles of each number will be furnished by the most eminent scholars and writers in this department of study. Among others, the following may be mentioned as contributors:

PROF. E. BENJ. ANDREWS,  
Newtown Theological Seminary, Newtown Centre, Mass.

PROF. WILLIS J. BEECHER,  
Presbyterian Theological Seminary, Auburn, N. Y.

PROF. CHARLES A. BRIGGS, D.D.,  
Union Theological Seminary, New York City.

PROF. S. BURNHAM,  
Baptist Theological Seminary, Hamilton, N. Y.

PROF. SAMUEL I. CURTISS, D.D.,  
Congregational Theological Seminary, Chicago.

PROF. CHARLES ELLIOTT, D.D.,  
London, Ontario, Canada.

PROF. NORMAN FOX,  
158 West Fifty-eighth St., New York City.

DR. HENRY GERSONI,  
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PROF. JAMES STRONG, S.T.D.,  
Drew Theological Seminary, Madison, N. J.

PROF. B. O. TAYLOR,  
Crozer Theological Seminary, Chester, Pa.

(4.) The articles published will cover a very wide range, including topics in "Ancient History," "Biography," "Chronology," "Geography," and "Archæology," as well as in "Introduction," and "Hermeneutics."

Exegeses of obscure or important texts will form a prominent feature of each issue.

There will also be furnished from time to time discussions of "Hebrew Poetry," "Hebrew Synonyms," and points in Grammar and Lexicography.

Selections and translations from the best books and periodicals will be given a proportionate amount of space.

Notices of books (old as well as new) relating to this department will receive careful attention.

Mention will also be made from number to number of important articles in Journals and Reviews (German and English), which bear directly or indirectly upon the Old Testament.

A page will be given in each number to answering grammatical and, so far as practicable, general questions on the Hebrew of the Old Testament.

(5.) The size of the periodical will be increased to *twenty-four or thirty-two* pages, *as soon as the subscription will justify it.*

## EDITORIAL NOTES.

It would be difficult to find an article better adapted to introduce an Old Testament periodical to the public, than that which our readers will find on the first page of this number. The prefatory words of the translator are worthy of careful perusal. "Love for truth and evangelical Christianity," and "a heart full of the love of Christ," do not characterize *all* German critics. That Prof. Delitzsch *is* a critic, all recognize. In his investigations he has adopted the so-called critical methods; but the reverential spirit in which he employs these methods, the great modesty with which he announces the results of his study, compel one to respect, even to love, the man, and admire the scholar, though he may differ from him in some of his conclusions.

THIS article is the first of a series of four which will be furnished in successive numbers of THE HEBREW STUDENT. It may not be amiss to call especial attention to the fact that the matter contained in these articles has never before been published either in German or English, and that it is the very latest statement made by Prof. Delitzsch on these important points. There is no question of greater moment in biblical study, than the Pentateuch-question; and where is the student whose views upon that question are more worthy of consideration than those of Prof. Delitzsch?

"IN its attitude towards 'new theories,' this Journal will be conservative. Judicious discussion of questions of criticism will be encouraged, *but in no case will the editor be responsible for views expressed by contributors.*"

It is desirable, for many reasons, to emphasize this statement, made in the Prospectus. *Once for all* the editor desires to say that this periodical will be conducted in the interest of no "theory," *old or new*. It is a fact which must be recognized, that at the present time, much doubt and uncertainty assail those beliefs which all have been accustomed to hold. Attacks of the most unscrupulous character have been made against the authenticity of certain portions of the Old Testament. New methods of study have been introduced. It is not too much to say that never before was the Old Testament studied as it is now being studied, alike by friend and foe. What will be the outcome? That our old ideas will be modified to a greater or less extent, is probable. But that they are entirely to be given up, and others of the most opposite character substituted for them, the safest authorities deny. In view of these facts, the question arises, and it is a serious one, in what manner is a conservative journal to be conducted? Shall all communications which are not of the most conservative stamp be rejected? It may be the opinion of some that, since the great majority of readers will be incapable of *deciding for themselves* as to the truth or falsity of the views presented, and since the reading of such views must necessarily more or less unsettle the opinion of all who read them, it is not wise or prudent to publish them. There is undoubtedly a truth here, yet is it altogether true? The "new views" in one way or another

*will reach* the pastors. There is scarcely a well-read minister who has not examined Prof. Wm. Robertson Smith's "*The Old Testament in the Jewish Church.*" They will read, almost without exception, his new book on Prophecy. These questions will certainly be studied. It is merely a matter of time and place. And what better place is there for this study and examination, than the recitation-room of our theological Seminaries, or the conservative religious paper, where the falsity as well as the truth will be noticed, where rash speculation will be dealt with *as such*, where "love for truth and evangelical Christianity" is uppermost "in hearts full of the love of Christ." Why should not these "theories" be met face to face and grappled with?

These and other questions have already come up for decision. That great care and prudence are necessary in the management of this work, is fully appreciated. Will our readers but remember, 1) that whatever appears in our columns is permitted a place there because it is believed that it will subserve the interests of *truth*; 2) that it is the privilege of the reader, as it will also be of the editor, to criticize or refuse assent to any unguarded or unfounded statements of a radical tendency, which a contributor may have seen fit to employ.

ONE has little conception of the *fascination* in Oriental study until he has himself engaged in it. Prof. W. D. Whitney has probably done more than any one else to encourage and stimulate this line of research in America. Earnestly devoted to such study himself, he has impressed all his students with his own spirit of interest and work. It would doubtless surprise us, did we know to how great an extent private study is being carried on in this direction. The great number of elegantly prepared volumes which, within a few years, have been issued by English and American publishers, — books relating to these subjects — is a sufficient indication of the fact noted. There is now within the reach of all who are interested, the necessary literature for the prosecution of such studies. Few men have availed themselves of this literature to read more widely and more carefully than the writer of the article on "Primitive Literatures." The subject an interesting one, the matter new, striking, and abreast of the times, the style finished and elegant, go where you may, you will not find reading more pleasing or more profitable.

WILL not some one write an article for the STUDENT on "A Revival of Hebrew Study." The "Article" is needed, the "Revival" is needed, and the "Study" is needed. Why is it that pastors so universally detest Hebrew? There must be some explanation for the fact, though they may be impossible to assign for it a reasonable excuse. There seem, however, to be indications of a change in this respect. It certainly means something, that four hundred ministers from thirty-five states, and of thirteen denominations have *within a year* felt constrained to take up once more a study so long neglected. True, four hundred is a small percentage of fifty thousand, but if this work is as profitable as they themselves claim, what may not be accomplished in the future?

## THE PESHITO.

By PROF. J. A. EDGREN, D. D.

Very early in the Christian era, probably somewhere between the latter part of the first century and the middle of the second, translations were made into Syriac of both the Old and New Testaments. These translations were made from the original Hebrew, Aramæan and Greek texts. We mention the Aramæan because of the Chaldee portions of the Old Testament and the Syro-Chaldaic original of Matthew's Gospel. That Matthew wrote in Syro Chaldaic is maintained by many of the most eminent Biblical scholars of our age, and it is the uncontradicted testimony of antiquity. From this text, not from the Greek version of it, the ancient Syriac translation of the Gospel seems to have been made (*Smith's Bible Dictionary: Versions*, p. 3393). This is of great interest, and perhaps not without importance, since the Syriac Gospel in that case must present us with nearly a copy of the language of Matthew and of the very words of the Savior; for the difference between the Syro-Chaldaic of Galilee, spoken by Christ, and the Syriac of the region north of Palestine, to which the Peshito probably belongs, could not have been very great.

There is reason to believe that both the Old and New Testaments of the Syriac Bible were executed by Christian scholars. Later in time both obtained the name *Peshito* (the simple), probably in distinction from paraphrastic versions and interpretations in general, or, as has also been supposed (for the Old Testament), in distinction from the Syriac version of the Greek Hexaplar text of Origen's Septuagint, which contained many marks and citations from the Greek translators. Gradually, or from the beginning, or both, the Peshito of the Old Testament was more or less conformed to the Septuagint, and it was made to feel in some degree the influence of the Targums. Yet, on the whole, it is a faithful version and of considerable importance to textual criticism and Biblical interpretation. Davidson says: "In point of fidelity it is the best of all the ancient versions. Its renderings are generally happy, free from paraphrastic circumlocutions on the one hand and bald literality on the other. Occasionally the translator has given a freer and arbitrary interpretation; but without introducing anything like Jonathan's or the Jerusalem Targum's insertions." It is of interest to know that this venerable version extensively supports the Massoretic text, and though it deviates from it at times, exhibiting inferior readings, yet it also contains some better readings.

The Old Testament was first printed in the *Paris Polyglott* under the superintendence of Gabriel Sionita, who however supplied missing portions by translating from the Latin Vulgate. Afterwards it was printed in *Walton's Polyglott*, with additions of Apocrypha translated from the Greek. The Syriac MSS. contain the Canonical books alone. In modern times, the British and Foreign Bible Society printed the Syriac Bible, edited by Prof.

Lee on MS. authority. In this edition, printed in London 1823 for Syrian Christians in Malabar, we have a critical text based on seven MSS. and the commentaries of Ephraem and Bar Hebræus. It is the best text printed, and free from Sionita's translations from the Vulgate, though not so good as it might be made from now existing materials. Yet, since it is believed that a critical revision would not better it much, the Biblical student may with interest and advantage use the text as it is at present.

A few passages from the Peshito, translated as literally as allowable into English, might be of interest to the reader. We will select from the Law, the Psalms and the Prophets. A comparison with the Hebrew text will show the great similarity yet occasional deviations:

We translate from Prof. Lee's text.

*From Ex. 20.*—(1) And God spake all these words: (2) I am the Lord thy God, who have brought thee from the land of Egypt, from the house of bondage. (3) Thou shalt not have other gods besides me. (4) Thou shalt not make unto thee any image or any likeness (of that) which is in heaven above, or which is on the earth below, or which is in the waters beneath the earth. (5) Thou shalt not bow unto them, for I the Lord thy God am a jealous God, returning the debts of the fathers upon the children unto three or four generations upon them that hate me. (6) And I show mercy unto a thousand generations unto them that love me and keep my commandments.

And so on with an equal degree of literalness throughout the Decalogue.

*Ps. 23.*—(1) The Lord will pasture me,  
And nothing shall be wanting unto me.  
(2) And upon choice meadows He causes me to lie down  
And unto still waters He leads me.  
(3) My soul He transforms,  
And He leads me in paths of truth  
For His name's sake.  
(4) Yea, though I walk in valleys of shadows of death,  
I will not fear evil, for Thou art with me.  
Thy sceptre and Thy staff, they comfort me.  
(5) Thou preparest before me a table against my enemies.  
Thou annointest my head with oil,  
And my cup intoxicates even as ardent wine.  
(6) Thy goodness and Thy mercies follow me all the days  
of my life.  
So that I shall dwell in the house of the Lord length  
of days.

*From Nahum 1.*—The scourge\* of Nineveh,  
which is in the book of the visions of Nahum the  
Elkoshite.  
(2) A jealous God and an avenger is the Lord:  
Avenging is the Lord in wrath,  
Avenging is the Lord to His adversaries,  
And reserving (wrath) for His enemies.  
(3) Longsuffering is the spirit of the Lord, and great His  
strength,  
And He will by no means acquit.  
The Lord is in the whirlwind, and in the tempest is  
His way,  
And clouds are the dust of His feet.

—\*Or calamity.

- (4) He rebukes the sea and makes it dry ;  
And all the rivers He devastates.  
Bashan moans and Carmel,  
And the flower of Lebanon languishes.
- (5) Mountains tremble before Him,  
And the hills are removed ;  
The earth trembles before Him  
The habitable world and all her inhabitants.
- (6) Before His anger who stands ?  
And who endures the heat of his wrath ?  
His fury burns like fire,  
And the rocks are dissolved by Him.

With nearly the same degree of literalness the translation continues, except in the tenth and twelfth verses where we meet with a marked but, on the whole, unsupported deviation from the Massoretic text. If we compare the chapter with the other versions, we find that the Septuagint deviates more from the Massoretic text than the Peshito, the Vulgate agrees better with it, and the Targum (of Jonathan) is a paraphrase.

One or two examples of the use of the Peshito may be of interest. In Exod. 12:40 the Hebrew text mentions that the children of Israel sojourned in Egypt four hundred and thirty years. The Septuagint (and Sam. Pent., which however is of little or no value for textual criticism) adds: "and in the land of Canaan." The Peshito reads: "And their sojourn which the children of Israel sojourned in Egypt (was) four hundred and thirty years," thus supporting the Hebrew text and the longer chronology. The same is supported by the Vulgate and Onkelos' Targum. The longer chronology is besides supported by Gen. 15:13, and by the strong probability that a larger number of generations existed between Jacob and Moses than that mentioned in Exod. 6:16—20. Here we find only four generations: Levi, Kohath, Amram, Moses. But in 1 Chron. 7:22—27 the same period (from Jacob to Joshua) is covered by *ten* generations! According to Hebrew custom a number of generations has been left out from the genealogy of Moses, perhaps that the four centuries might be represented by four names. The Massoretic text is right, and the Syriac expresses correctly its meaning: the Israelites were in Egypt over four hundred years. Paul in Gal. 3:17 either uses the LXX as best known by those to whom he wrote, and since the exact time was of no importance to his argument; or he thinks of the period of time from Jacob (his coming into Egypt perhaps) to the exodus, since the covenant of promise was constantly being established until the time of Jacob (Gen. 28:14), and he counts four hundred and thirty years from the establishment of the covenant.

In Ps. 16:10 the printed Hebrew text really reads: "Thou wilt not suffer Thy *holy ones* (חַסִּידֶיךָ) to see corruption," making the passage refer to the saints in general. The Peshito reads: "Thou hast not suffered that Thy *Holy One* shall see (לְחַסְדֶּיךָ רִנְקוּזָא) corruption," making the passage refer to Christ. It is supported by all ancient versions, by the Talmud, by one-half of the Hebrew manuscripts

of the Psalm, by the connection and by the New Testament. It is right. The passage does refer to Christ. A single *yodh* should be dropped from the printed text.

A matter of interest gathered from the above translation of Ps. 23, is that the Hebrew צְלִמּוֹת, in v. 4, is dissolved into two words in the Syriac Bible, טַלְלֵי מוֹתָא. The Syriac translator evidently did not think a compound Hebrew word impossible in this place. The plural: "valleys of shadows of death," signifies any such valley, any deep and terrible affliction, death, probably not excepted. The peculiar reading in the last line of the fifth verse finds support in the LXX and the Vulgate, but not in the Targum. It is evident that the versions must be used with greatest caution, and their readings not adopted without the most unanimous agreement and the strongest internal reasons.

#### A SMATTERING OF HEBREW.

BY PROF. NORMAN FOX.

A little learning is a dangerous thing only when there is also lack of wisdom. The smattering of Hebrew which would be a continual peril to the minister who had no more sense than to announce "This verb, my brethren, is in the Hiphil," can be of daily use to him who is endowed with good judgment.

The traveler who can speak but a dozen words of French has a material advantage over him who knows none at all, and so the ability to dig through a single text will often be of greatest use. True the Bible is translated; but as there are stanzas of Burns which cannot be adequately rendered into French, so a very little knowledge of Hebrew will disclose many a power or beauty of expression which can be seen only in the original. And when, as is not seldom the case, the ablest translators differ, he who knows nothing of the language is left entirely at fault, while the one who has studied it but little may have an opinion of his own. As the plain jurymen, though far inferior to each of the great lawyers who are addressing him, may still form an intelligent conviction as to which of their opposing views is the correct one, so he who is very little of a Hebrew scholar may be fully able to understand the arguments in favor of each of two conflicting translations and to arrive at an intelligent judgment as to which is to be preferred. The overworked pastor may be obliged to abandon the idea of ever becoming a great Hebraist; but if he will lay hold on a few snatches of the language, he will find them of continual practical use.

Next year or the year after, the revision of the Old Testament will be published. Curiosity, if nothing more, should make one anxious to be able to understand how a given change is possible, what may be said in its favor and what against it. There has not been for generations, there may not be for generations again such urgent reason for a study of the Hebrew as exists at the present time.

## BEAMS FROM THE TALMUD.

BY RABBI I. STERN OF STUTTGART.

TRANSLATED FROM THE GERMAN.

## I. MANKIND.

Ben Soma said: How much labor must the first men have endured, before they could eat a single piece of bread! They themselves had to plow, sow, reap, bind in sheaves, thresh, winnow, grind knead and bake; then for the first time they could eat bread. But I find my bread and many costly viands and beverages without much labor. And how must the first men have been perplexed, to obtain simply a plain dress! They had to shear, bleach, scour, spin, weave, dye, cut and sew. But I find my proper clothing ready, and need only to put it on.

\*

Who is wise? He who learns from everybody.  
Who is strong? He who conquers himself.  
Who is rich? He who is contented with his own.  
Who is honorable? He who honors men.

\*

Rabbi Jochanan ben Sakkai had five disciples: Eliezer, Joshua, Joses, Simon, Eleazar. One day the master said: What is the highest good, to which men are to aspire?—Eliezer said: A good eye. Joshua: A good friend. Joses: A good neighbor. Simon: Prudence. Eleazar: A good heart. At this the master said: Eleazar has given the best answer; for a good heart includes all good things in itself.

\*

The vulgar fear not sin.  
The ignorant cannot be devout.  
The timorous cannot learn.  
The passionate cannot teach.  
He who carries on much business, will not become wise.

\*

If I myself care not for myself, who cares for me?  
If I am alone, what am I?  
If not now, then when?

\*

Men are known by three things, their cup, their purse, their passion.

\*

Look not upon the bottle, but upon its contents.

\*

Regard no one lightly, and esteem nothing as impossible: Every man has his time, everything has its place.

\*

Rabbi Eliezer ben Simon was riding one day with a joyous pride along the bank of a river; for he had just come out of the lecture-room, where he had distinguished himself by his learning. There met him a fabulously deformed man. He saluted the Rabbi in a friendly manner; the latter did not return the salute, but insolently cried out: How repugnant you are, my friend! Are all your townsmen as deformed as you? The stranger replied: I know not;

but I am going to the Master who created me, and will say to him: What a detestable vessel thou hast made! The rabbi saw his mistake. Instantly he dismounted his beast, prostrated himself before the man and begged his forgiveness; but the latter, offended, went on his way. Nevertheless, the rabbi rode after him to his home, and once more implored his forgiveness. At the persuasion of his townsmen, the diseased man was moved. I forgive you, said he, on condition, that you never again repeat such language. Immediately the rabbi hastened into the academy and preached: Let man always be lowly as the reed and not haughty as the cedar.

\*

The imperial princess at Rome once said to the hunchbacked rabbi, Joshua ben Chananyah: An abundance of wisdom in a deformed body! Hereupon the rabbi asked her, in what her father's wine was preserved. In earthen jugs, answered the princess. How, signified the former, should an emperor not preserve his wine in golden casks? The princess understood; she ordered her slave to pour the wine into golden pitchers; but in a short time it had become sour. Thou hast given me bad advice, she said to the rabbi, when he came again into her presence. But he replied: It was only the answer to your derision: An abundance of wisdom in a deformed body!

\*

Rabbi Simon ben Gamaliel once stood upon the pinnacle of the temple, and discovered a Pagan woman of great beauty. Then he cried out: How beautiful are thy works, O God!—Rabbi Akiba burst into tears at the sight of the beautiful wife of Turnus Rufus. I weep, said he, because such beauty must one day moulder to dust.

P. M. I.

## PSALM CII.

This simple and beautiful psalm does not exist in Hebrew, but is found in Greek, in some psalters of the LXX, headed "A Psalm of David when he had slain Goliath." St. Athanasius mentions it with praise, in his address to Marcellinus on the Interpretation of the Psalms, and in the Synopsis of Holy Scripture. It was versified in Greek in A. D. 360, by Apollonius Alexandrinus.

1. I was small among my brethren;  
And growing up in my father's house I kept my father's sheep.
2. My hands made the organ;  
And my fingers shaped the psaltery.
3. And who declared unto my Lord!  
He, the Lord. He heard all things.
4. He sent His angel, and He took me from my father's sheep;  
He anointed me in mercy with His unction.
5. Great and goodly are my brethren;  
But with them the Lord was not well pleased.
6. I went to meet the stranger;  
And he cursed me by all his idols.
7. But I smote off his head with his own drawn sword;  
And I blotted out the reproach of Israel.

—Baring-Gould.

**THE WORD "HANDFUL" IN PSALM 72:16.**

The verse in which this word occurs, appeared as the Golden Text of one of our Sunday School lessons a few weeks ago. It was remarkably appropriate as an illustration of the growth of the Kingdom, analogous to Christ's parable of the Mustard Seed. But that on which the whole similarity rests—the word translated "handful"—is held by the best critics to mean *abundance*. This view, which would exactly reverse the idea that the passage now gives us, merits examination.

We study it first from the lexicographical standpoint. This word **חֲדָשׁ**, occurs only in this passage. It may be the feminine form of **חֶדֶשׁ** which means *extremity, end*. Even in that case the meaning "handful" as that which, approaching the end, is very small in amount, is somewhat fanciful. It shows an oriental origin. It is the offspring of imagination.

The best derivation is that accepted by Gesenius, Delitzsch and Perowne. They connect it with the verb **חָדַד** to spread abroad (used of the leprosy). Thus the idea of *abundance* very naturally follows. Besides having the authority of these most eminent Hebraists, this interpretation is that given by the Syriac version and by most Jewish lexicographers. A passage in the Midrash (quoted by Perowne) supports without doubt this view.

Having the weight of lexicographical authority in its favor, this rendering may be considered in its grammatical relations.

The apocopated imperfect 'ח' is best taken as an optative of wish—"may there be"—in strict accordance with the precatory nature of the principal verbs throughout the psalm. Any other construction would involve great difficulties. The prayer for "abundance of corn" is perfectly natural, while a petition for a "handful" is incongruous if not absurd.

Equally strong confirmation is gained from considering the logical order of thought. The psalm is a royal psalm. Its petitions are for great things, blessings of righteousness, peace, prosperity, a universal and everlasting dominion. The idea of small beginnings has no place in such a grand survey. The very fact of its unusual, and unexpected, though forcible, character, is a very strong objection to its adoption. It would stand alone in the psalm, unconnected with anything before or after, uncalled for by the purpose or thought of the writer.

It is no confirmation of the old view or any objection to this one, that the corn is to be cast upon the tops of the mountains; for they are selected not as being sterile, and unfavorable to the growth of the grain, but, as in the third verse of the psalm, because they, being the most conspicuous portions of the landscape, especially in Palestine, would be the index of the fertility of the whole land. How forcible then the wish that these high signal-peaks be covered with an abundant growth which shall wave like Lebanon!

Thus it is seen that the critical evidence inclines most emphatically to sustain the interpretation "abundance."

The exegetical analogy, founded on the word "handful," has little or no weight as a positive argument, though with some minds a sentimental consideration would tend to preserve it. The best lexicography, the simplest grammatical and logical exegesis of this verse are all against it.

G. S. G.

**A TABLE OF ABRAHAM'S LIFE.**

The following table exhibits the leading incidents in the life of Abraham, and his age at the time, when that is either specified in the record or can be fixed:—

Age.	Incident.	Record.
70 [?]	Call from God at Ur of the Chaldees . . . . .	Acts vii. 2—5
75.	Call repeated at Haran . . . . .	Gen. xii. 1—4
	Migration from Haran to Canaan . . . . .	xii. 4, 5.
	Halt at Sichem—third Divine manifestation between Bethel and Hai . . . . .	xii. 6, 7.
	The Tent and the Altar . . . . .	xii. 8.
	Journey to Egypt—intercourse with Pharaoh . . . . .	xii. 10—20.
	Return to Bethel—separation from Lot . . . . .	xiii. 1—13.
	Fourth Divine manifestation . . . . .	xiii. 14—17.
80. [?]	Settlement at Mamre, Hebron	xiii. 18.
	Rout of the invaders . . . . .	xiv. 1—16.
	Interviews with Melchizedek and the king of Sodom . . . . .	xiv. 17—24.
	Fifth Divine manifestation—the covenant of faith . . . . .	xv.
85.	Flight of Hagar . . . . .	xvi. 1—14.
86.	Birth of Ishmael . . . . .	xvi. 15, 16.
99.	Sixth Divine manifestation—covenant of circumcision . . . . .	xvii.
	Seventh Divine manifestation—the three angels . . . . .	xviii. 1—14.
	Sodom and Gomorrah—Abraham's intercession . . . . .	xviii. 16—33.
	Destruction of the cities of the plain . . . . .	xix.
	Sojourn at Gerar—intercourse with Abimelech . . . . .	xx.
100.	Birth of Isaac . . . . .	xxi. 1—5.
	Casting out of Ishmael—eighth Divine manifestation . . . . .	xxi. 8—21.
	The covenant with Abimelech—Beersheba . . . . .	xxi. 22—34.
125. [?]	The great temptation—Mount Moriah . . . . .	xxii. 1—14.
	Ninth Divine manifestation—the oath and the blessing . . . . .	xxii. 15—18.
137.	Death and burial of Sarah . . . . .	xxiii. 1, 2.
	The cave of Machpelah . . . . .	xxiii. 3—20.
140.	Mission for Rebekah—marriage of Isaac . . . . .	xxiv.
	Marriage with Keturah—its issue . . . . .	xxv. 1—4.
175.	Death and burial of Abraham . . . . .	xxv. 7—9.

—Hanna.

**EMPLOYMENT OF THE ORIGINAL TEXTS.**

It seems superfluous to affirm that the divine who has undertaken to interpret the Bible, ought to consult habitually the original texts. Nevertheless, the practice is neglected by many theologians, even by those who possess sufficient erudition and abundant leisure.

Frequently this neglect is simply a matter of indolence. A large class of thinkers regard the authorized versions of the Scriptures as sufficient. It is a mistake. Even the most accurate of the different translations present the truth in a veiled condition. They can simply approximate, more or less closely, the precision and clearness of the original. Every version leads, sooner or later, into error. The man who reads the original text with attention, with the requisite knowledge and disposition, discovers very frequently some new point of view, some unforeseen intention, some profound and suggestive allusion, some new and precious element in the thoughts of the sacred author.

This method, moreover, has, in common with all the profounder studies, the immense advantage of giving to

the theologian great vividness and freshness of thought, united to the assurance of having successfully accomplished his task. It stimulates the thought, adds pleasure to the intellect, gives veritable delight to the heart, and strengthens faith. All these advantages are more or less denied to the indolent investigator who contents himself with the ideas sometimes confused, and the beauties always impaired, of the best translations.

In others this negligence is the result of an excessive confidence in a certain, justly esteemed version. But, in addition to depriving themselves of the above mentioned advantages, interpreters of this stamp are exposed to many grievous errors. They are in danger of the mistakes that the most perfect versions present on almost every page; and it is difficult for them to avoid the error of accepting and pressing the significance of the individual words, which can rarely reproduce the original with entire accuracy. Let us notice a few familiar examples.

The German theologians have supported the institution of patronage upon the Mosaic usages, in despite of the documents and facts; doing so, simply because Luther translated **אֲבִי** (Esther, ii, 7,) which signifies "a foster parent" by *Vormund*, "a guardian."

A preacher of mature years delivered a discourse upon Ps. xxxix, 5, according to the version of Osterwald, "Thou hast reduced my days to the measure of four fingers," and thought it his duty to explain to his auditory why the psalmist spoke only of four fingers of the hand, saying nothing of the fifth. If he had been conversant with the original, he would have discovered that it was a question not of four different fingers, but of a measure of length (**טַפַּח** "the palm"), equal to four widths of a finger. The sermon was ridiculous, no doubt, and the preacher devoid of good sense. But the judgment and genius of Saint Augustine have not prevented him from making many mistakes of this character, because he made but little use of the original texts.—*From Elliott and Harsha's Hermeneutics.*

#### The Arrogance of the Pharaohs.

The insolent pride with which Pharaoh received the message communicated by Moses, as: "Who is Jehovah, that I should hear his voice, to let Israel go?" "I know not Jehovah and will not let Israel go?" in chap. 5: 2; the obstinacy which he afterwards exhibits, when the divine punishments fall upon him, one after another, in deciding to go to destruction with his land and people, rather than yield, are proved on the monuments in various ways, to be in accordance with the genuine spirit of a Pharaoh. A comparison of the representation of the victory of Rameses Meiamun, in Thebes explained by *Champollion*, is of special interest in this connection. The Pharaoh, it is there said, at whose feet they lay down these trophies of victory, (the severed right hand and other members of the body,) sits quietly in his chariot, while his horses are held by his officers, and directs a haughty speech to his warriors: "Give yourselves to mirth; let it rise to heaven. Strangers are dashed to the ground by my power. Terror of my name has gone forth; their hearts are full of it; I appear before them as a lion; I have pursued them as a hawk; I have annihilated their wicked souls. I have passed over their rivers; I have set on fire their castles; I am to Egypt what the god Mandoo has been; I have vanquished the barbarians; Amun Re, my father, subdued the whole world under my feet, and I am the king on the throne forever." It is said we mistake the whole character of *Champollion's* work, if we assert the literal truth of this translation; but the spirit which the speech breathes may always be recognized from it.

The ancient Egyptian kings named themselves in their pride, Kings of the whole world; and what is yet more, they in this arrogance claim divine honors for themselves. This can be proved by a multitude of arguments, of which we will here give only a few. The Menephtem in Thebes has a double character, that of a temple and palace. It is in all its plan destined for the dwelling of a man, and yet

it reminds one by its decorations, of the consecrated residence of a god. Even the name Pharaoh is a monument of this idea. It cannot be doubted that it designates the king, at the incarnation of the sun, which the Egyptians named Phre. The proof of this *Rosellini* furnishes, relying specially upon the fact that among the royal emblems, a disk, representing the sun, takes the first place. This is, accordingly, the first title which all the kings of Egypt bore. Phre also occurs, Gen. 41: 45, in the name of the priest at On or Heliopolis, city of the sun, Potiphara, that is, consecrated to Phre. This name is also very common on the Egyptian monuments.—*From Hengstenberg's Egypt and the Books of Moses.*

#### The Biblical view of the Heaven.

The heaven<sup>1</sup> is regarded as a canopy or a curtain,<sup>2</sup> spread over the earth in such infinite distance, that men appear from there "like grasshoppers"; it is a tent for the habitation of God.<sup>3</sup> It is immeasurable.<sup>4</sup> It is strong and massive, like "a molten mirror";<sup>5</sup> but not brazen, like the Homeric heaven;<sup>6</sup> it resembles the mirror chiefly with regard to its bright splendor;<sup>7</sup> for it is like pellucid sapphire,<sup>8</sup> or like crystal.<sup>9</sup> This vault has a gate, through which the angels descend to the earth,<sup>10</sup> or through which the prophets beheld their heavenly visions.<sup>11</sup> It has, further, windows<sup>12</sup> or doors,<sup>13</sup> through which the rain and dew, snow and hail, treasured up in the clouds above,<sup>14</sup> and held together in those spheres by the will of God, pour down upon the earth at His command; by which the tempests also, there confined in apartments,<sup>15</sup> are let loose; and through which the lightning flashes, either as a symbol of Divine omnipotence, or as a messenger of Divine wrath.<sup>16</sup> In the heaven of firmament, the sun, the moon, and the stars are fixed, to send their light to the earth and its inhabitants, and to regulate the seasons;<sup>17</sup> hence the heaven is described as exercising power or government over the earth,<sup>18</sup> since the phenomena of the air also are controlled by its influence.<sup>19</sup> Beyond this illumined canopy reigns darkness, which the Divine wisdom has, with a nice distinction, separated from the regions of light.<sup>20</sup> But above it is a sphere of liquid stores;<sup>21</sup> here dwells God,<sup>22</sup> for here He has framed His chambers; here is His sanctuary, His palace, the place of His glory;<sup>23</sup> from hence He traverses the world on the wings of the wind and in the chariot of the clouds;<sup>24</sup> for the heaven is His throne, and the earth is His footstool.<sup>25</sup> That whole vault is supported by mighty pillars or foundations,<sup>26</sup> resting on the earth; and thus heaven and earth are marked as one majestic edifice, forming the universe.—*M. Kalisch.*

<sup>1</sup> שְׁחָקִים, שָׁמַיִם, רִקְיעַ.

<sup>2</sup> רִקְיעַ אוֹרֵי.

<sup>3</sup> Ps. civ. 2; Isai. xl. 23.

<sup>4</sup> Jer. xxxi. 37.

<sup>5</sup> Job xxxvii. 18.

<sup>6</sup> Il. v. 604; xvii. 426; Odyss. iii. 2; xv. 328.

<sup>7</sup> Dan. xii. 3.

<sup>8</sup> Exod. xxiv. 10.

<sup>9</sup> Rev. iv. 6; comp. Ezek. i. 22.

<sup>10</sup> Gen. xxviii. 17.

<sup>11</sup> Ezek. i. 1.

<sup>12</sup> מַרְבּוֹת Gen. vii. 11; 2 Kings vii. 2, 19; Isai. xxiv. 18.

<sup>13</sup> דְּלִתֵּי Ps. lxxviii. 33. Herod.

<sup>14</sup> 1v. 158.

<sup>15</sup> Gen. i. 7; Job xxvi. 8; Ps. cxlviii. 4; Prov. viii. 28.

<sup>16</sup> Job xxxvii. 9.

<sup>17</sup> Job xxxviii. xxxviii. 23 et seq.; Ezek. xli. 13; Sir. xliii. 14 et seq.

<sup>18</sup> Gen. i. 14-19.

<sup>19</sup> Job xxxviii. 33.

<sup>20</sup> Ver. 38.

<sup>21</sup> Job xxvi. 10.

<sup>22</sup> Compare the Rig-Veda in *Colebrook's* Essays, i. 47.

<sup>23</sup> Psal. xxix. 10; Job xxvi. 9.

<sup>24</sup> Ps. xl. 4; Ezek. iii. 12.

<sup>25</sup> Ps. civ. 3; Ezek. i. 26.

<sup>26</sup> Isai. lxxv. 1.

<sup>27</sup> מוֹסְדוֹת, עִמּוּדֵי Job xxvi. 11; 2 Sam. xxii. 8.

#### BOOK NOTICES.

After this number a page or more of each issue will be given to the notice of books which relate, directly or indirectly, to the Old Testament. Attention will not be confined entirely to NEW books; but it is proposed also to notice, so far as possible, such old books, in this department of study, as may be of general interest to pastors and students.

## QUESTIONS ANSWERED.

[It is proposed under this head to answer from number to number, such questions of general interest as may arise in the minds of our readers concerning points in grammar, lexicography, geography, archaeology, etc. It is not expected, of course, that the answers given will be in every case satisfactory; but it is thought that possibly by this means not a few points of difficulty may be removed. In sending questions to be answered in this column, please see to it that they are questions of general interest.]

1. Why is Daghesh-forte omitted from ק in הַמְּבַקְשִׁים ?

Even a Daghesh-forte characteristic may be omitted from a consonant with *Sh'va*. It is only from aspirates that it may not be omitted. Cf. the omission of the Daghesh also from מ for the same reason.

2. Why are there both *masc.* and *fem.* forms for the 3 plur. Imperf., while there is but one form for the 3 plur. Perf.?

The Perf. 3 plur. fem., which is retained in the Arabic, Chaldee and Syriac, has been *lost* in Hebrew.

3. What is meant by the *Stative Perfect*?

This Perfect "denotes a 'state' or 'condition' which, though it may have been attained at some previous time, nevertheless continues to exist up to the moment of speaking; and since the emphasis so often rests upon the latter point, the English Present is its most adequate representative." Cf. יָדַע in Gen. 4:9, 31:26, זָכַר, in Num. 11:5.

4. What is the difference between אָל and לֹא?

[The distinction between these words is clearly indicated in Gesenius' Gram. § 152.] לֹא is the *objective, unconditional*, אָל, the *subjective, dependent negative*; e. g., לֹא תָבֵא, *thou shalt not come*, אָל תָּבֵא, *do not come*, the latter marking "dissuasion or deprecatory wish."

5. What is the meaning of בֵּית-אָבוֹת (Ex. 6:14)?

This is a compound noun, to be translated *father's-houses*. It designates the first and largest divisions of the tribes. As the tribes were divided into *father's-houses*, so the *father's-houses* were divided into *families*. Cf. Keil *in loc.*

6. What variation of the LXX in Ex. 6:1?

Instead of the second בְּיַד חֲזֻקָה, the LXX reads "by an *uplifted arm*."

7. Does the Piel omit its characteristic Daghesh in any other than gutturals?

Yes; see question 1.

8. Is Bagster's Analytical Lexicon of service to students of Hebrew?

None whatever.

9. What is the best work on Hebrew Synonyms?

Girdlestone's O. T. Synonyms, 1 vol. 8 vo, pp. 550, Longmans & Co., London. Price, net, \$5.00.

## HEBREW CORRESPONDENCE SCHOOL.

## APRIL ANNOUNCEMENTS.

1. The blank "Reports of Progress," for April, have been mailed to each member of the "School." Please fill out and return at once.

2. Members will take notice that instead of "Club," the word "School" will hereafter be used, and that, for the benefit of those who have never studied the language, a new Course (*Elementary*) has been organized. The Lessons of this Course will not begin however until Sept. 1st. In distinction from the "*Elementary*," the present Course will be termed "*Progressive*."

3. The attention of members is also called to this, the first, issue of THE HEBREW STUDENT, which has grown out of the "Bulletin." When it was first suggested to enlarge the "Bulletin," and charge a subscription, there was no thought of publishing so large or so costly a journal. But from the first moment of its conception, the plans for the periodical have been enlarging, until it has assumed its present form, and a still further growth may be expected, if it receives the proper support. The members of the "School" should feel that they are in a measure responsible for this publication, and that in consequence, it deserves their aid and encouragement. If they will, they can make it worthy of their support. The Instructor may, of course, be mistaken, but it is his opinion that every member of the "School" is under obligation to do three things: (1) Subscribe for the journal, paying the subscription in advance; (2) Use any reasonable means which may be within his reach, to obtain subscribers outside of the "School"; (3) Write a *brief* article or exegesis, for publication in the paper. Brethren, will you not stand by this undertaking? At the very lowest calculation 2500 subscribers will be needed to make the journal pay its expenses. With the assistance of the members, these can be easily obtained; without their assistance, the undertaking seems almost hopeless. If you are not interested in it, is it to be expected that others will be?

4. *Once more* it is announced that questions are in order. Special pains will be taken to make this department of the paper of interest to the "School."

5. The "Club," i. e., the "Correspondence School" is probably in a better internal condition at the present time than at any previous period since its organization. The reports have been extremely gratifying. There are, however, here and there, brethren who are a little careless, who need "stirring up" slightly. It is hoped that "The Hebrew Student" will serve as a stimulus to such as these. Will they not give it a careful perusal and then lay hold of the "roots."

6. About *twenty* new members have been received since the publication of the last Bulletin, but lack of space will not permit the publication of their names. For a similar reason, no testimonials will be printed this month, though quite a number have been received.

7. Already *one hundred* persons have applied for admission to the Summer School. All the rooms of the Seminary building are engaged. The President of the "Chicago Ladies' College," which is near by, has kindly consented to accommodate a limited number of applicants. What to do with so many is now the question of questions.

8. The progress of the new edition of the "Elements" is very slow. The printer is being driven just as fast as he will drive, but it is tedious work. A vast deal of patience is required—more, in fact, than falls to the possession of most individuals. Perhaps next month a more encouraging report will be possible.

9. It has been decided to offer a prize for the best examination-paper (Lesson XL.) submitted to the Instructor by a member of the "School." The prize offered will be a copy of "The Englishman's Hebrew Concordance," or other Hebrew books to an equal amount. The time will be so arranged as to make it possible for all, who have at this time finished twenty lessons, to compete for the prize. The conditions and requirements of the examination will be published in the next issue.



# THE HEBREW SUMMER SCHOOL.

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### 1. Classes.

**1. For Beginners.** In the six weeks of *continuous* study almost as much will be accomplished as in the Junior year of a theological course.

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**4. For the Critical Study of Nahum.** In connection with which, special attention will be given to the "Syntax of the Hebrew Tense." Prof. W. Henry Green's notes on *Nahum* (in his Heb. Chrestomathy) will form the basis of this work.

### 2. Lectures.

The "Summer School" will be, at the same time, a "Ministers' Institute." Lectures on Old Testament topics will be delivered *every day*. Among others, the following lecturers *have been engaged*:

G. W. NORTHRUP, D. D., Pres. Baptist Union Theol. Sem., Chicago.  
GALUSHA ANDERSON, D. D., Pres. Chicago University.  
SAMUEL I. CURTISS, D. D., Prof. of Hebrew, Cong. Theol. Sem., Chicago.  
JUSTIN A. SMITH, D. D., Editor of "The Standard," Chicago.  
T. W. GOODSPEED, D. D., Morgan Park, Chicago.  
E. B. HULBERT, D. D., Prof. of Church History, Baptist Union Theol. Sem., Chicago.

DAVID PAUL, D. D., First United Pres. Church New Concord, O.  
REV. HENRY C. MABIE, First Baptist Church, Indianapolis, Ind.  
DR. HENRY GERSONI, Editor of "The Maccabean," Chicago.  
DR. B. FELSETHAL, Rabbi of Zion Synagogue, Chicago.

### 3. Time.

The School will open Tuesday, July 11th, at 10 A.M., and close Saturday August 19th. The First Class will recite *two* hours each day; the Second and Third, *three*, and the Fourth Class *one*. *No admission to the First Class after July 14th.*

### 4. Rooms and Boarding.

The Baptist Union Theological Seminary has kindly offered the use of its building at Morgan Park. Furnished rooms are thus to be had *free of cost*. The boarding-club, in the Seminary building, will be managed by the Rev. H. L. Stetson, of Logansport, Ind. The price of board will be \$8.50 per week.

*Later.* All the rooms in the Seminary building have been engaged. Furnished rooms and boarding may, however, be obtained in the "Chicago Female College," which is near by, for \$4.50 per week. *Application should be made at once.*

### 5. Morgan Park.

This suburb is eight miles south of the city limits, on the Chicago, Rock Island & Pacific R. R. *Special* commutation tickets will be issued to those who attend the School. These can be procured at "The Standard" office, corner of Dearborn & Randolph Sts., or through the Instructor.

### 6. Tuition and Incidentals.

That all who *desire* may be able to avail themselves of the opportunity, *no charges for tuition* will be made; an incidental fee of three dollars, however, will be charged, in order to cover the expenses of advertising, postage, care of building, etc.

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3. Read critically from ten to fifteen chapters of Genesis. At the end of the Course, the Class, *it is promised*, will be able to read with comparative ease any of the historical portions of the Old Testament.

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A printed lesson-paper will be mailed to the student each week. Instruction will be given by the *Inductive Method*. The lesson-paper will assign definite tasks, and contain questions on these tasks, thus guiding the work of the student as though he were in the recitation-room. The tasks assigned and the answers to the questions will be *written out by the student each week*, and mailed to the Instructor. These will be returned *promptly* with corrections and suggestions. Pronunciation will be taught, simply but effectively, by a method of *transliteration*.

## 3. Books.

Only three books will be needed for the entire course:

1. "A Hebrew Manual" (\$2.00).
  2. "Elements of the Hebrew Language by an Inductive Method" (second edition, revised and enlarged, \$2.00).
  3. "Hebrew Vocabularies" (\$1.00).
- These books are prepared by the Instructor, and can be purchased only from him.

## 4. For Whom Intended.

This course of study is intended for three classes:

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  3. For Sunday School teachers, and Bible students. (Classes have been formed by the *Sunday School Association, of London, for instructing Sunday School teachers in Hebrew*).
- All who enter will be expected to begin with the alphabet.

## 5. Time.

The first lesson will be mailed Saturday, Sept. 2nd, and one lesson will be mailed each week following. No lessons, however, will be sent during the months of January and August. The tasks assigned will require from three to five hours for preparation.

## 6. Tuition.

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## 7. In General.

1. The announcement is made *thus early*, that all who wish to enter upon the work may have ample time in which to arrange for it.
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7. Ten to fifteen words to be committed, arranged in the order of their frequency; *e. g.*, first, those occurring 1000 to 5,000 times; secondly, those occurring 500 to 1,000 times, etc.

## 2. The Method.

The lesson mailed each week is studied by the pupil. Questions sent to the Instructor in regard to difficulties, or for further information are *answered*. (Stamp or postal card must be enclosed.) Inasmuch as the references given to the grammars furnish answers to all the questions that are asked on the lesson-sheet, *it is not expected that the answers must be written out and sent to the Instructor*. Every tenth lesson, however, is an examination lesson, the papers of which are sent to the Instructor and by him returned with *corrections and suggestions*. The tasks assigned require from three to five hours' preparation, according to the proficiency of the pupil.

## 3. Books.

The books required are: A Hebrew Bible; a Hebrew Lexicon; a large Hebrew Grammar, either Green's or Gesenius'; "Elements of the Hebrew Language" (printed privately by the Instructor); "Hebrew Vocabularies." These books may be obtained at *reduced prices* through the Instructor.

## 4. For Whom Intended.

The course is intended not for beginners, but for those who, though having begun the language, have not gained a practical, ready use of it, so as to make their study interesting or profitable. It is arranged to meet the wants of busy men, to render the time given to the study strictly helpful to the regular work of pastors and teachers, and to spare them much labor with the lexicon and grammar.

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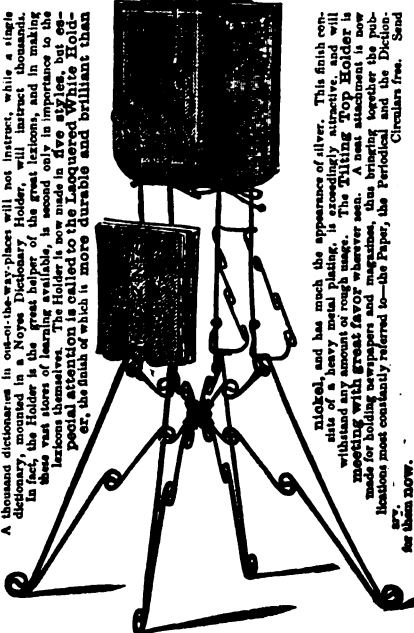
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## DELITZSCH ON THE PENTATEUCH.

Translated from Manuscript Notes

BY

SAMUEL IVES CURTISS, D. D.,

PROFESSOR IN CHICAGO THEOLOGICAL SEMINARY.

### ARTICLE NO. IV.

#### § 20. THE RELATION OF DEUTERONOMY TO THE BOOK OF THE COVENANT.

All the fundamental laws, codified in the Book of the Covenant, are repeated and amended in Deuteronomy, except Ex. xxi. 18-xxii. 14; xxii. 27 and xxii. 13, (compare Psalm xvi. 4). All the other fundamental laws are at least recalled, but are also partially modified. The following are examples: Deut. xv. 12, according to which the Hebrew maid like the Hebrew servant shall go free in the seventh year; and Deut. xxiv. 7, compared with Ex. xxi. 16, according to which the stealing of a man is to be punished with death only in case, that the one stolen and sold as a slave is a fellow countryman. But the greatest and most radical modification is this, that Deuteronomy in opposition to Ex. xx. 24, sqq., which does not limit the erection of an altar to one place, has in prospect a central sanctuary, chosen out of all the tribes, as the exclusive place of sacrifice, (Deut. xii. 5, 11, 14, 18, 21, 26; xiv. 23-25; xv. 20; xvi. 2, 6, 7, 11, 15, 16; xvii. 8, 10; xviii. 6; xxiii. 16; xxvi. 2). This centralization of the worship with the secularization of all the other sacred places was first carried into effect subsequent to Hezekiah (Is. xxxvi. 7). The simultaneous worship of Jehovah in many sacred places was not only the practice in the time of the judges, but also in that of the kings, and it was only at a late time during the latter period that the temple at Jerusalem was elevated from the dignity of the chief and central sanctuary to exclusive recognition as such, in which alone sacrifices might be offered. It is undeniable that Deuteronomy, as it now lies before us, was written to support the effort at centralization, which aimed at setting aside the false worship. But the difference between Deuteronomy and the Book of the Covenant is even here not fundamental; for in the law concerning the three great pilgrim festivals (Ex. xxiii. 14-18) the future erection of a central sanctuary is presupposed. Even the temple at Shiloh in the time of the judges indicates that at least an attempt was made to establish a central sanctuary. Moreover the history of Israel, through the Canaanitic character which the people took on and through the anarchy in the time of the judges, was thrown back into a stadium of lawless-

ness which is in marked contrast with the Tora; and in general the Tora remained an ideal, which was neither literally nor spiritually fulfilled.

#### § 21. PRE-DEUTERONOMIC ELEMENTS IN THE SO-CALLED PRIESTS' CODE.

Graf, a disciple of Reuss, presumed in his dissertation: *De Templo Silonensi*, published in the year 1855, on the supposition, that the Mosaic Tabernacle of the Covenant was a copy of the Solomonic Temple reduced to the dimension of a portable tent. Hence the new theory began at once with the degradation of the Elohist history of the legislation to the realm of fiction. At first, Graf maintained the high antiquity of the primitive history as related in Genesis; but pressed by Riehm he referred the Elohist beginning with בְּרֵאשִׁית בְּרָא to the post-exilic period. He considers him younger than Ezekiel, who wrought before him in Ezek. xl-xlvi; he considers him as contemporary with Ezra, and even as Ezra himself. It is characteristic of all the representatives of this theory, that they deny all historical value to the history, which the Priests' Code makes the foil of the legislation; and it is a fact that they are almost necessarily compelled to do so, because they contribute these writings to the post-exilic age, for it is inconceivable, that at this time there was in existence so fresh and fertile a source of reliable tradition from the Mosaic age. Nevertheless we maintain (1) that the pre-histories of Israel, beginning with the Elohist account of creation until the history of Joseph were written in the pre-exilic period; (2) that at the time when Deuteronomy arose, the foundation was already laid for the Elohist codification of the Mosaic law; for (a) Deuteronomy xxiv. 8, refers to the Leper's Tora (Lev. xiii-xiv) which now forms a constituent part of the Priests' Code; (b) the law concerning animals which may and may not be eaten (Deut. xiv. 3-20) is a part appropriated from the Elohist Tora (Lev. xi). (c) The separation of the free cities east of the Jordan, (Deut. iv. 41, sqq.) is the fulfillment of the Elohist law, Num. xxxv. and the command, Deut. xix. 1-13, is the repetition and amendment of this law. (d) That which is said in Deut. xviii. 2, of the priestly tribe, is a reference, adapted to the time when made, to Num. xviii. 20-23 sq. These references to Elohist passages of the Priest's Code suffice to prove, that alongside of the Mosaic type of legal language and the Jehovistico-Deuteronomic mode of diction, which was modeled after it, the Elohist type existed at least before the pre-Deuteronomic period. The difference in time does not suffice to explain the diversity in these types.

They must go back to certain creative sources that have given them their peculiar tone, as for example, the Asaphic and Korahitic style of psalms. The Jehovistico-Deuteronomic type was founded by Moses, the Elohist certainly by a prominent priest, from whom this legal and historical language was further developed within the priestly order, as the prophetic-historical style was within the schools of the prophets. We discriminate between E (the older Elohist) and Q (the book of the four covenants); but if E is *one* person, Q is a collective; the Priests' Code is not the work of one time, but the fruit of a successive growth, the result of a gradual development which reached its culmination in the post-exilic age.

*Remark.* We do not attempt to make הוּא equivalent to הִיא, valid for the age of Deuteronomy. The feminine form of the pronoun הִיא occurs only eleven times in the Pentateuch, but never in Deuteronomy. The pronoun הוּא (הוּא instead of הִיא) is found one hundred and ninety-five times in the Pentateuch, and thirty-six times in Deuteronomy. It is an archaism, but one stamped upon all the constituent parts of the Pentateuch without distinction through its final redaction—an archaism arising from the presupposition, that the distinction in gender in the old language was not yet carried through consistently. The form הוּא (Deut. viii. 3, 16, compare זָקוּן Is. xxvi. 16,) is not an archaism, but on the contrary the *Nun* is only an appendix, which the perfect has as well as the imperfect. The old Arabic, the Ethiopic, and the Aramaic show that קָטַל without *Nun* is the original form. On the contrary נָעַר girl, which occurs twenty-one times, and for which נָעָרָה is only found once in Deut. xxii. 19, is a real archaism.

## § 22. THE POETRY OF THE MOSAIC PERIOD.

A history so poetically disposed and formed in itself as that of the Mosaic period must also bear poetical fruit. The people of Jehovah came out of an intellectually productive land with materials for writing and tabrets for dancing. One of the songs which the events of the wandering drew forth is the tetrastichic song of the well (Num. xxi. 17, sq.):

“Spring up, O well; sing ye unto it.  
The princes digged the well,  
The nobles of the people cut it out  
With the sceptre, with their staves.”

It is easy to believe that Moses himself was a poet, when we consider the ideal character of his life as ordered by God. The poetical character of the thoughts and of the frame of mind, which even sometimes takes wing in the Book of the Covenant (Ex. xx. 4; xxii. 25 sq.), culminates in two primitive Mosaic formulas. They are as follows: (1) The harmonious ascending triad of the priestly benediction, Num. vi. 24–26.

In this benediction the first blessing consists of three words, the second of five, the third of seven, and the seventh and last word is שְׁלוֹם. Seven is the number indicating satisfaction and peace. (2)

The twofold formula which was used at the taking up and at the setting down of the ark of the Covenant during the wandering (Num. x. 33 sq):

85. “Rise up, Lord, and let Thine enemies be scattered,  
And let them that hate Thee flee before Thee!  
86. Return, O Lord, unto the myriads of the thousands of Israel!”

The introduction to Ex. xv. 1, does not require that Moses should have been the author of the song of praise on the other side of the Red Sea. The development of the theme ver. 1<sup>b</sup>–3 may have first received its present form in Canaan (compare ver. 13), but in the time before David, as is indicated by the following echoes: Ps. xxiv. 8; lxxviii. 13 and 54; xcix. 7 sq. Here first, in ver. 18, expression is given to the theocratic relation; here first, ver. 2, the divine name יהוה occurs, which recurs in Ex. xvii. 16, in the highly poetical utterance of Moses concerning Amalek: “A hand [is raised] over Jah’s throne, (compare Deut. xxxii. 40 sq.). Jehovah has war with Amalek from generation to generation [i. e. to the most remote generations לְדוֹר וָדוֹר Ex. iii. 15. On the contrary, it is expressly attested (Deut. xxxi. 30) that the song beginning: “Hear, O heavens,” etc., was written by Moses; and if only this one thing is assured, that the signal-words (Num. x. 35 sq.) have arisen from his exalted and powerful spirit, then he can also be the author of this song, which does not contain anything that may not even be comprehended as coming from the natural prophetic gift of a deeply religious and patriotic poet. Regarded from a supernaturalistic, theocratic standpoint it is a picture of the inwardly necessary concatenation of Israel’s vicissitudes. It is throughout original, and is probably one of the sources, which the Deuteronomiker used in order to reproduce the testamentary addresses of Moses. The blessing of Moses (xxxiii.) which is appended to Deuteronomy is equally original. Aside from ver. 3, which is a later interpolation, this companion-piece of the blessing of Jacob has the Mosaic age throughout as its historical basis, and the name of the people, Jeshurun, is in harmony with the great song, and the expressions “thousands of Manasseh, myriads of Ephraim” harmonize with the signal-words.

Also Ps. xc. whose superscription has a similar form with that of this blessing sounds undeniably Mosaic. The entire psalm is like the development of the three words, Deut. xxxiii. 27: מְעִנָּה אֱלֹהֵי קָדְם׃ “The eternal God is a refuge.” But the authorship by Moses on the ground of the thoroughly Mosaic character of its contents and form cannot be proved with overwhelming certainty. As the Deuteronomiker imitated the Mosaic type oratorically, so the author of Ps. xc. could imitate it poetically. The fact that Ps. xc. opens the fourth book of psalms rather indicates that he composed it out of Moses’ soul, than that it was composed by Moses himself.

## § 23. THE ORGANISM OF THE BOOK OF JOSHUA.

The Book of Joshua is intimately connected with the Pentateuch, and indeed with Deuteronomy. It

is the history of the conquest of the Promised Land under Joshua, the Ephraimitic national hero, and of the possession of it through the division of its territory. It is arranged as a trilogy like Deuteronomy. The first part which contains the history of the conquest (i-xii) closes with a list of the kings of the northern and southern land who were overcome in two campaigns, and the history of the distribution of the land, contained in the second part (xiii-xxi) runs out in the closing remark, whose last word gratefully recognizes, that "all came to pass." The third part (xxii-xxiv) stands related to these two halves like an epilogue, that is the two and a half tribes are left in their trans-jordanic territory and the altar which occasions scandal on the west bank of Jordan is removed (xxii). Joshua, in chapter xxiii takes leave of the representatives of the people and renews in Shechem (xxiv) the bond of the people with Jehovah God of Israel, following which the death of Joshua and of the priest Eleazar, who stood at his side, is narrated. The Book of Joshua is also parallel in this respect with Deuteronomy, that as Moses leaves behind him a testamentary book of the law, so Joshua according to xxiv. 25, set for the people in Shechem "a statute and an ordinance [expressions like those at the beginning of the legislation in Mara Ex. xv. 25], and Joshua wrote these words in the book of the law of God (Elohim)." This sounds as if an enrichment of that Elohist Tora was intended, which is presupposed in the Deuteronomic legal code along with the Book of the Covenant as the lowest, oldest strata of the Priests' Code.

#### § 24. THE DIFFERENT HANDS IN THE BOOK OF JOSHUA.

The union of the Book of Joshua with the five books of the Mosaic Tora in a Hexateuch is justified through the fact, that the Elohist, Jehovistic and Deuteronomic modes of diction are continued in the Book of Joshua. In the first part (i-xii) there are so few elements bearing an Elohist stamp, that it can scarcely be excepted that this author (Q) wrote the history of the conquest; but the history of the distribution of the land (xiii-xxi) together with xxii, is on the whole written in an Elohist style. It is connected with the Elohist Tora (PC) not only in fact, for example xiii. 21 sq., compare Num. xxxi. 8; but also in style, for example xv. 2, compare Num. xxxiv. 3; and Eleazar, the priest, is here by the side of Joshua the chief person in the various proceedings, as Aaron is with Moses in the Priestly Code, whereas in i-xii, together with xxiii-xxiv. 28, he is never mentioned. But we also meet in the part treating of the history of the distribution of the land with the Jehovistic diction, for example xviii. 1-10, which is a prologue to the division of the land, is written in a Jehovistic style, as xiv. 1-5 is written in an Elohist style, and we also meet in the midst of Jehovistic connections with Elohist pieces, for example v. 10-12, concerning the first passover. Sometimes Elohist, Jehovistic, and Deuteronomic elements are commingled, as for example in ix respecting the successful artifice of the Gibeonites.

It is especially the case that Jehovistic and Deuteronomic elements cannot be sharply discriminated; thus, for example, the divine name "Jehovah God of Israel," which is characteristic of the Book of Joshua, is Jehovistic and strange in the book of Deuteronomy, whereas יהוה י: i. 15; xii. 6, sq. (in a Jehovistic connection) is not Jehovistic in the Pentateuch, but exclusively Deuteronomic. But although the two styles often interpenetrate, nevertheless two different hands can be distinguished; for there are Jehovistic paragraphs, which keep within the boundaries of the Jehovistic representation, for example xiv. 6 sqq., (concerning the possession of Caleb, where אֶל-אֲדֹת 6<sup>b</sup> in the Pentateuch occurs only in J, but not in D and Q).

*Remark 1.* The final redaction considers Joshua as an independent work, for the feminine pronoun הוּא no longer occurs in the Book of Joshua, and the city of palms is no longer called יְרֵחוֹ, as in the Pentateuch, but as in the former and latter prophets יְרִיחוֹ. Even the final editor of the book of Joshua treats it as an independent work; for otherwise he would not have accepted into the book the account of the conquest and distribution of the trans-jordanic land among the two and a half tribes, nor the designation of the free cities on the east side of the Jordan by Moses, since that had already been related in the Pentateuch. The Book of Joshua was to the final editor a continuation of the Pentateuch, as Polybius continues Aratus, and Xenophon in the Hellenica continues Thucydides.

*Remark 2.* An impression of the difference between the Jehovistic and Elohist styles can be gained by a comparison of Josh. xviii. 7, with Num. xxxiv. 14, of which, so to speak, it is the Jehovistic translation. The following works and phrases are peculiar to the Elohist: שבט *tribe* for מטה, furthermore the designation of the trans-jordanic land as מעבר לירדן for ירדן מעבר לירדן, further the indication of the direction קדמה *towards the east* instead of מזרחה, and as a favorite expression בית אבות, *family*, and also more briefly אבות—all these peculiarities disappear from Josh. xviii. 7.

*Remark 3.* The reciprocal relation between the Book of Joshua and Deuteronomy appears especially in chapter viii. After the conquest of Ai the army moved for some hours northward, and in view of the mountains Gerizim and Ebal, Joshua reads "all the words of the law, the blessings and the curses, according to all which was written in the Book of the Tora," after he had previously erected an altar on Mount Ebal, and had written there the *Mishneh*, that is a copy of the Tora of Moses on stones covered with plaster. This paragraph viii. 30 sqq., which begins with אֲזַכְּרֶנּוּ בְּנֵה, is just such an intermediate portion as Deut. iv. 41-43, which begins with אֲזַכְּרֶנּוּ בְּרִיל. It is undeniable, that the one who relates this regards Deuteronomy as Mosaic, and we too regard the substance of its oratorical and legal part as Mosaic.

§ 25. THE MANNER IN WHICH THE BOOK OF JOSHUA AROSE.

The Book of Joshua begins in chapter I with the Deuteronomic style, and continues in chapter XXIII. in the same style to the end. Even the narrative concerning the altar called Ed (*witness*) XXII, which excludes special places of worship by the side of the central place of worship, is at least in spirit Deuteronomic. There is nothing to hinder the supposition, that the Deuteronomiker himself (not a younger Deuteronomist) composed and gave form to the Book of Joshua. If this is so, then he has partially used records of J and E, partially records of Q, which he has blended together. Modern criticism is bound, of course, to deny the latter supposition for the sake of consistency. For it considers the priestly narrator of the Book of Joshua as the youngest, and that his narrative has no independent historical value. This discrediting of its historical character is especially based upon the supposition that it makes all Canaan through the conquest of Joshua a *tabula rasa* and then, when it has been emptied of men and rulers, divides it, although it is evident from Judges I. that the possession proceeded only very slowly and not under Joshua as the commander of the entire people. But we reply: (1) That which is related in Judges I occurred "after Joshua's death"; the newer criticism without sufficient reason substitutes for these words: "after Moses' death." (2) Not only the elements which go back to Q, but also those which refer to JE and D would fall under this charge of being unhistorical, for the whole Book of Joshua, on the one hand, fosters the impression that Joshua conquered the entire land, except the territory named in XIII. 2-6, and on the other that the actual possession of the portions of the land by those to whom they were promised remained to a great extent incomplete (XXIII. 7, 12). Many of those passages, which attest the gradual possession of the land through conquest are common to the Book of Joshua and the Book of Judges.

§ 26. THE RECIPROCAL RELATION OF THE BOOKS OF JOSHUA AND JUDGES.

The Book of Judges prefixes to its account of the period of the Judges an introduction I. 1-III. 6, which is divided into two parts. The first half (I. 1-II. 5) shows how, after Joshua's death, the cis-jordanic tribes fought for the possession of the lands which had been assigned them, but contrary to God's will, left a part of the Canaanitic population remaining beside them. In order to punish this negligence the angel of Jehovah appeared to the people as they departed from Gilgal and the people, weeping, acknowledged their sin. The second half, (II. 6-III. 6) returns to the time, when Joshua took leave of the assembled people in Shechem, then relates the death of Joshua, describes the interchange of apostasy and judgment, repentance and salvation, which characterizes the period of the judges, and closes with a cursory view of the Canaanitic peoples in whose seductive territory the generation subsequent to Joshua had its habitation. The portions in this

second half, which resemble verbatim the Book of Joshua, have undoubtedly been taken from it:

(1). The portion concerning Joshua's death and burial (Judg. II. 6-9, which is equivalent to Josh. XXIV. 28-31). The words: "And Joshua sent away the people, each man to his inheritance" (Josh. XXIV. 28), which close the account of the assembly at Shechem stand quite abruptly in Judg. II. 6.

(2). The survey of the peoples who are still unconquered (Judg. III. 3). This is probably an abbreviation of Josh. XIII. 2-5. But in the first half of the introduction there are four passages, where it is questionable to which side the priority belongs. They relate events from the time after Joshua (Judg. I. 1,), and also without regard to this they stand aphoristically in the Book of Joshua, while in Judges I. they are constituent parts of a Jehovistic survey of the efforts of the single tribes in the conquest of the cis-jordanic land. (a) The conquest of Hebron and Lebir through Caleb and Othniel (Judg. I. 10-15, 20), which is equivalent to Josh. XV. 13-19). Although separated from the Jehovistic connection, which in Judg. I. is kept, nevertheless the text of the Book of Joshua is more correct and complete. It has (in XIV. 6, sqq.) retained the introduction of this part, which has been left out in Judg. I. (b) The non-expulsion of the Jebusites from Jerusalem (Judg. I. 21) is equivalent to Josh. XV. 63. Here the phrase "children of Benjamin" is a correction for "children of Judah" in the Book of Joshua. (Compare Josh. XVIII. 28.) (c) The territories of Mannasseh which remained unconquered (Judg. I. 27 sq., which is equivalent to Josh. XVII. 11-13). The Book of Judges has here only five cities instead of six. Endor is wanting. (d) The non-expulsion of the Canaanites in Gezer through Ephraim (Judg. I. 29, equivalent to Josh. XVI. 10). The Book of Judges here omits the additional expression "until this day," and the text is consequently later. In consideration of all this we conclude that the four parallels in both books are taken independently of each other from the Jehovistic source. The Book of Joshua contains these four passages more completely and faithfully, but in the Book of Judges they stand in the midst of the extensive context of JE from which they are isolated in the Book of Joshua. Even aside from this it is settled that the Book of Joshua has JE as one of its sources. None of these passages has any connection with Q, but the history of the distribution of land is mostly derived from Q, and this Elohist source is in our opinion pre-Deuteronomic.

§ 27. THE DOCUMENTARY CHARACTER OF THE HISTORY OF THE DISTRIBUTION OF THE LAND.

It is in itself probable that the history of the distribution of the land in the Book of Joshua rests on written documents. The book of the commission for the division of the land (Josh. XVIII. 9), shows that in carrying out the division a protocol was used. And we lay stress on this, that the Israelitish history gives no account of any contentions of the tribes concerning boundaries, for the wandering of the tribe of Dan from its territory was occasioned

through the pressure of the Amorites, Judg. i. 34. Hence the records which have been transmitted in the Book of Joshua, respecting the division of the land, have the value and warrant of written documents proceeding from appointed authorities. But even elsewhere the Book contains documentary parts of the same sort. Ewald recognizes the list of the thirty-one conquered kings as such an old document, since he remarks, that cities are mentioned in it which were formerly powerful, but afterwards were without any importance or remain unmentioned. Here and there the documentary text no longer has its original form; it is either fragmentary (like xix. 15, 38), where in one passage twelve cities, and in another nineteen are enumerated, without so many cities having been previously mentioned, or it has been enlarged by a later hand, as xv. 32, where thirty-nine cities are counted, while thirty-six or seven have preceded. The list of Levitical cities, Josh. xxi. 9-42, compared with 1 Chron. vi. 39-66, shows how such documents vary under changed conditions. The documentary character of the part which treats of the distribution of the land justifies us in speaking of the Book of Joshua in the time of Joshua; and it can also be proved that in the part treating of the history of the conquest JE and D do not freely indulge in fictions, but reproduce traditions.

#### § 28. INDICATIONS OF THE GREAT AGE OF THE HISTORICAL SOURCES OF THE BOOK OF JOSHUA.

The presence of the Biblical historiographer is indicated among other ways by the frequent remark concerning things or circumstances, that they were "until this day." Sometimes the presence of the historiographer is not evident in this, but that of the source from which he has taken the phrase "until this day," as for example, the chronicler (2 Chron. v. 8) repeats the formula "until this day" from 1 Kings viii. 8, which the author of the Book of Kings has taken from an older source. We can therefore determine from the above expression in the Book of Joshua, at least, the age of the source to which it goes back. If on the day when Josh. viii. 28 was written, Ai was still a desolation, this conducts us back to the time before Isaiah. (Comp. Is. x. 28). If on the day when Josh ix. 27 was written, there was only first an altar of Jehovah, but no temple, that places us in the time before Solomon. The passage, Josh. xvi. 10, carries us back just as far, according to which, "until the present day" Canaanites dwell in Gezer among the Ephraimites; for in the beginning of the reign of Solomon the situation was different (1 Kings, ix. 16). But we are carried back still further, since Sidon with the appended name Rabbah stands in the foreground of the history (Josh. xi. 8; xix. 28) not Tyre (xix. 29). But even under David Tyre had dimmed the splendor of Sidon, and besides the hope of conquering the coast of Phœnicia, which was connected with the promise contained in xiii. 6, had long since disappeared. Also the passage xv. 63, (equivalent to Judg. i. 21), carries us back to the time of David. (Compare 2 Sam. v. 6-9). Nay, two passages

sound as if a contemporary of Joshua were speaking; for according to Josh. vi. 25, Rahab was still living at the time of the writer. On the contrary, Josh. xiv. 14, can be understood of Caleb's family. For, when at the time of the author the heap of stones in the bed of the Jordan, (Josh iv. 9), and over the corpse of Achan in the valley of Achor, (vii. 26), were in existence, such primitive reminiscences of the great events in the time of Joshua are not unexpected.\*

\* Those who may be interested in this and the preceding articles may find a further discussion of the subject by the translator in the July number of *The Presbyterian Review*, entitled DELITZSCH ON THE ORIGIN AND COMPOSITION OF THE PENTATEUCH.—C.

## THE HEAVENS OF THE HEBREW.

BY

REV. J. W. WEDDELL, M. A.

Under the same heavens walked the Hebrew, the Chaldee, the Egyptian and the Greek. The myriad stars looked down upon all alike; all alike moved forward with eyes open to behold the marvels of nature. Yet while the eye of Chaldee, of Egyptian and of Greek is turned enraptured toward the skies, the Jew's face is bent downward. The wise men of Assyria and Egypt and Greece draw their chief inspiration from the starry vault and see strange images reflected there. To the Hebrew seer the heavens tell no tale. He has no astrology. He readily responds to the suggestions of beauty and majesty which the heavenly orbs convey, and devoutly he bows to their Creator; but to his mind they whisper no secrets and on his heart they pour no consolation. The heavens are speechless to the Jew, while full of voices to the heathen sage.

Is the Jew's heart gross, and is his mind dull of apprehension? The tablets by the Euphrates are scored deep with records of the stars and the mysteries which their figures disclose. In the libraries on the Nile there are vast volumes of astrologic lore; and the Greek has builded his beautiful mythology on the science of the starry skies. In the archives at Jerusalem there is no roll which marks the movements of the celestial bodies or tells their wonderful import. Is the Jew inferior in intellect or religious sensibility?

To be sure, there lies in sacred store the book of Job, wherein such sentences occur: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons?" But when did Job live, and what was his people's name? Moreover we find here no mention of the stars as a medium of prophecy or of Divine communication. Daniel, sitting, during the captivity, in the midst of the astrologers of Babylon, saw and recorded strange visions; but these prophetic symbols did not shape themselves amongst the planets. They stood forth, new-created, before the prophet's eyes. The Bible affords us no system of astronomy, and the existence of the heavenly bodies is barely alluded to.

Is this a seeming departure from the Divine plan? There are two inspired deliverances which may be glanced at here. When God commanded that there be light in the firmament of the heaven, He said first of all "והיו לאור" "and they



"Let them be for *signs*." Signs for what? we may properly inquire. Types of what was to come? Disclosures of the mysteries of infinity? If so, we might reasonably expect that God's penmen would not ignore them in their writings. "The heavens declare (lit. inscribe) the glory of God," says the inspired Psalmist. What is the "glory of God" (כבוד-אל)? If we mean by it the Divine majesty and power, then the bards of the Old Testament fulfilled their trust, for from earth, air and sky they summoned voices to the praise of his might. But by his glory we understand the ineffable splendor of grace and redemption, the glory of God which shone "in the face of Jesus Christ,"—what then shall we say of the reticence of the sacred scribes?

This brings us directly to the question upon which this marked silence of the Scriptures bears. Are the constellations inspired? Has God made a revelation of the mysteries of grace in the stars of heaven? The first impulse of the reader may be to dismiss the idea as absurd. He would be as likely to believe the star-groups inspired as that the massoretic pointings were by the spirit of God. But the question is not to be tossed aside in this summary way. It is an opinion that is held, hence it must be thoughtfully considered; there are important facts involved requiring to be accounted for, and woe be to us in our enemies' hands if we are found ignoring or pooh-poohing facts. We may allude quite briefly then to a few facts, and then to a theory which has been founded upon them.

There is between the records of astronomy and the revelation of the plan of redemption a strong, a striking resemblance. The tale which wise men of old have claimed to draw from the stars has points of similarity with the gospel story too clear and sharp to be passed over lightly. Tradition sometimes surprises us with its evangelic coincidences, mythology adds in the same way to our wonder; the likenessess to be found in a perusal of astrological lore are, above all others, startling. Two thousand years before Christ, yea, and longer, as far toward the infancy of the race as we can reach, we find men shaping symbols in the heavens whose fulfillments, if not Messianic, are significant of truths so analogous to those of revelation as to be well-nigh past our understanding; and on all sides, among different peoples, apparently without intercommunication, these symbols and figures are prevailingly identical. It might almost be supposed that others in climes remote, besides the "wise men of the east," could, by a study of their charts, have been led to the King of the Jews.

Look hastily into the twelve signs of the zodiac. They have been conned and venerated among the nations for ages untold. There is first the sign of Virgo. It is represented as a maiden bearing in her hands a spear of wheat. She is called outside of Christian record, "the virgin who is to bring forth." Near by is a shepherd Arc-turus who is leading his sheep. Following the first sign comes Libra or Scales, wherein an adjustment is being made and justice is being meted out. Then comes Scorpio, the enemy that lurks and stings. Sagittarius follows, defeating and slaying the enemy with his arrows. Other mystical figures succeed. Accompanying these main signs are lesser symbols signifying the double nature, sacrifice, a mighty conflict, a great triumph, a wrathful

distinction and a joyous home-coming. These are a few of the suggestions of ancient astrology. The coincidences with the Biblical account have been hinted at but meagerly and barely.

Before referring to the theory already intimated, it may be well to mention, by the way, a skeptical hypothesis that has been founded by Dupuis and others, who seek to destroy the historic trustworthiness of the Gospel by deriving therefrom these ancient ideas of astronomic lore with which they, as the writers show, have so many correspondences. The theory to which we have before alluded is as a rejoinder to these critics. The author, Dr. Joseph A. Seiss, in his late work, "The Gospel in the Stars," elaborates a very ingenious argument to prove that the configuration of the starry skies is divinely wrought with a view to man's instruction. He believes that the "heavens declare the glory of God," in that they reveal Christ and tell the story of the cross. Prophets in the earliest years of man were divinely influenced to name and interpret the stellar groups so as to typify great truths, in short, answering the question stated above affirmatively, he holds that the constellations are inspired. They form a sort of earlier revelation, a primitive Bible.

The view is a curious one, more curious, it may be justly said, than correct. It is *taking* enough as a theory, but as a final and logical position not sufficiently tenable. It is within the intent of this paper to mention one difficulty in the way to its adoption which seems practically insuperable. It is the consideration conveyed in the first sentences that have been written. The Bible is silent regarding the heavens. If the constellations speak as revelations from God, why is there not some corroborating utterance from the written volume? The Book has nought to say of the hand-writing on the sky. May it not be from this wisely inferred that heaven has given to men no token of its inscrutabilities in the stars? Nay, more, does not this meaning neglect of that of which other books were loud in praise, imply a caution and rebuke. The stars exalted as teachers soon became objects of worship. So they become among the heathen, and hence the warning of Deut. iv. 19, and xvii. 3. The reticence of the word is a fatal blow to the hypothesis just stated.

What opinions then, to be very brief, do the facts involved allow us to hold? However fanciful Dr. Seiss may be in some points, the essential premises upon which he has based his argument remain. How, on Christian grounds, shall we account for the resemblances betwixt ancient astrology and the testimony of the Word? The fact that the Bible ignores any supposed revelation in the heavens is sufficient in most minds to destroy the assumption of a double divine record. There is another view which might be entertained with more of reasonableness. Astronomic lore dates back to Noah and his times, and even earlier. Those were days when God spoke to man, in some way unknown, face to face. Adam was taught of the Holy One, Enoch walked with God, the Patriarch of the Flood heard celestial utterances, and yet how were these men to transmit their knowledge of heaven's oracles to those who came after them? As far as we are aware they had no printed page. They did not mark with sharp instruments the rock. What means of communication could they employ? Behold, above them were the heav-

ens. There stood the fixed stars and the ever recurring figures of the sky. In these everlasting shapes and symbols an alphabet was afforded. The stars became to them signs, and by means of them the mysteries of heaven's disclosing are syllabled forth. Using the constellations as points upon which they might suspend the vision of things hidden and the map of the future, the skies became to the patriarchs an outspread picture-book, full of deep significance. Here there is a theory which one might consider with more of readiness. How the teachings of the fathers, handed down from generation to generation, might in time become corrupted, how after the dispersion of Babel the dim meanings placed of old in the stars might grow among the scattered nations fainter and fainter and yet not be wholly lost, all this is subject of legitimate conjecture. At its best this method of communicating wisdom and aspiration would be cumbersome and unreliable; men certainly made no progress under it. The world was grown desperately wicked. Then, whatever the origin of their lore, in the very bewilderment of their iniquity, there came the people of God, and with them the communing again of God with man. With them came the new and better revelation. To them was committed the Book. With them were prophets, priests, and kings of God's ordaining. They had new and wondrous knowledge poured out upon them. In their providential leadings, in the luminous rites of the altar, in the shining proclamations of the prophets, they were taught unutterable things. And now what cared they for the traditions of the stars! God had spoken to them. The thoughts of their pious forefathers, let us suppose, they with pains make out from the stellar legends, but what were such vague gleanings to the knowledge of the very heart of Jehovah granted them in their inspired record? And when they saw their brethren led away by those same contemplations, and worshiping the created rather than the Creator, no wonder they shut their eyes to the so-called mysteries of the skies. They forgot the stars. They magnified him who made the stars.

—The April number of the *Quarterly Statement* of the English Palestine Exploration Fund contains the particulars of Lieut. Conder's latest explorations. He has found among the numerous stone circles, dolmens, and menhirs already known to exist East of the Jordan, four undoubted great centers, round which the monuments are disposed. These are at Mushibiyeh, at El Mareighêt, at Minyeh—all three south of Hesbân—and in the Ghor, near Kefrein. The first of these Capt. Conder identifies with Bamoth Baal; the second with Baal Peor; the third with the top of Baal Peor, "that looketh toward Jeshimon"; the fourth with the sanctuary of Baal Peor, in the Jordan valley, where the Israelites worshiped while in Shittim. Capt. Conder also claims to have found that a building already seen and described by several travelers, at Ammân, is of Sassanian character, which seems to connect it with the curious ruin discovered by Tristram at Mashito. He has also discovered near the city rock-cut tombs, presumably those of the ancient Ammonites, but ruder in character than those commonly found in Western Palestine. The citadel of Ammân he considers to be late Roman work. He has discovered at Arak el Emir, the great palace of Hyrcunus, the method of conveying the immense stones, some of them twenty feet long and ten feet high, from the quarry to their destination. At Jerusalem he has explored the tunnel of Siloam and discovered the place where the workmen met, and he has obtained a cast and made a reading of the now famous Phœnician inscription.—*Independent*, May 18.

## SPIRIT OF THE MOSAIC SONGS.

BY  
Rev. O. P. BESTOR, A. M.

The question of authorship of the Mosaic songs lies on the border-land of our field of view. It will be assumed that the claim to genuineness is well founded. These songs are eight in number and may be classed in four divisions: three war songs, three devotional, one benediction on the tribes, and one brief outburst of surprise bordering upon indignation. In addition to the ninetieth psalm which bears the superscription, "A prayer of Moses, the Man of God," there are others in the fourth book of the Psalter, e. g., XCI—XCIV. and also CIV., that are ancient in their ground-work and abound in historic allusions drawn from the writings and times of Moses, so that they might almost be regarded as belonging to this subject.

Some of these songs of Moses appear upon their very face to be in perfect harmony with the spirit of the New Testament, while others, and especially the war songs, appear to grate harshly upon the ear in this nineteenth century of the Christian era. These three war songs include the one sung after the safe passage of the Red sea, resulting in the overthrow of Pharaoh and his warrior hosts (Ex. xv. 1-9), the fragment of a war song against Amalek (Ex. xvii. 16), and the fragment of the war song against Sihon and Heshbon recorded in the "book of the wars of Jehovah" (Num. xxi. 27-30). In the early days, when these songs were written, historic events were preserved and rendered vivid by the parallels, and rhythm and cadence of song. War was the only appeal of nations, and victory meant the utter subjugation of the vanquished, even to the proscription of religion, the sundering of family ties, the selling of the captives into slavery, the ravishing of purity, the infliction of the most revolting cruelties with no hope of redress save by another appeal to arms. It was therefore the spontaneous outburst of grateful hearts to join in a song of praise to their deliverer when Israel beheld their enemies overwhelmed in the sea,—that enemy who would have dragged them back from promised freedom into a galling bondage. As the forces of Amalek were subdued Israel burst forth again (this translation is taken from Smith's Bible Dictionary):

"As the hand is on the throne of Jehovah  
So will Jehovah war with Amalek  
From generation to generation."

One has well said: "If the bloody character of this statute seems to be at variance with the mild and merciful character of God, the reasons are to be sought for in the deep and implacable vengeance they meditated against Israel." When Israel met with refusal to the fair proposition to pass through the domain of Sihon, king of the Amorites, and took forcible possession of the territory wrested by Sihon from the king of Moab, they took up the proverbial song of conquest that the Amorites sang, and followed it with one of their own, exposing the impotence of the usurers and showing the brevity of the triumph of the wicked:

"Come into Heshbon—let the city of Sihon be built and prepared:  
For there is a fire gone out of Heshbon,—a flame from the city of Sihon:

It hath consumed Ar of Moab,—and the lords of the high places of Arnon.”

Thus had the Amorites celebrated their triumphs, and Israel added :

“Woe to thee, Moab! thou art undone, O people of Chemosh : He hath given his sons that escaped,—and his daughters, into captivity,

Unto Sihon, king of the Amorites.—We have shot at them ; Heshbon is perished even unto Dibon, And we have laid them waste even unto Nophah,—which reacheth unto Madeba.”

Whatever may be said of the form in which these three war songs are written, they are the grateful recognition of the Divine hand in the success of Israel, and the joyous expression of praise to God for their own deliverance from their foes even to the sacrifice of thousands of lives. There is implanted in man the sense of justice, which, however perverted in popular uprisings and summary dealings with criminals, can be satisfied only by the visitation of retribution upon brutal and impenitent outlaws. All we can therefore hold the author of these war songs responsible for, is the grasp he had upon the truths and principles involved, with their application to the times, the habits, the characters and the civilization of the people contemporary with himself, and the foresight he possessed of the influence of the triumph of either party upon religion and the future history of the world. It would be unjust to hold Moses responsible for the existence of the institutions, relations and customs in existence, which gave occasion for the visitation of the peculiar form of suffering and death upon Israel's foes as a just retribution for their opposition to the government and purpose of God. If we bear in mind these principles we can enter as heartily into the sentiment and spirit of Moses' war songs as we do into that of our own national airs, born of the exposure and suffering and blood of thousands of our fellow-citizens, and celebrating the sanguinary defeat of the enemies of our country. A history turning the tide of civilization, establishing the principles of liberty, blessing the world with courage and hope, and turning the hearts of generations heavenward renders in any age the mingling of acclamations of triumph with religious songs of worship perfectly justifiable and consistent.

The apologetic form of discussion required in treating the war songs is not needed in the discussion of the others in which the devotional spirit prevails. On the Mount as Moses meets Joshua and hears the swelling notes of revelry from the camp of Israel bowing before the golden calf, he exclaims (Ex. xxxii. 18) :

“Not the voice of them that shout for mastery,  
Nor the voice of them that cry for being overcome,  
But the noise of them that sing do I hear.”

Here surprise at the sudden apostasy of which he had been informed by the Lord, mingled with righteous indignation at the insult offered to him whose hand had been conspicuous in their previous deliverance, finds its natural expression in the poetic form.

The people thirsted for water at Beer, the princes turned up the soil, the water bubbled up from the living springs, when they burst forth in grateful song (Num. xxi. 17, 18) :

“Spring up, O well ; sing ye unto it ;  
The princes digged the well, the nobles of the people digged it,  
By the direction of the lawgiver with their staves.

“This beautiful little song,” says one, “was in accordance with the wants and feelings of traveling caravans in the East, where water is an occasion both of prayer and thanksgiving.” Thus we have natural spontaneity and beauty mingled together in the grateful song of the early people of God. The parting benediction upon the tribes in Deut. xxxiii. is the expression of deep interest and solicitude for their future and an inspired prophecy of their history. The beginning recounts the events at Sinai, while the conclusion celebrates the character of their God as worthy of their adoration. The retrospective song of Moses' life (Deut. xxxii. 1-43) covers the whole range of God's dealings, both miraculous and providential, and with the heavens and the earth invoked as witnesses celebrates in the spirit of thanksgiving and praise his loving kindness and forgiving mercy even though like a pampered animal, instead of becoming docile under gentle treatment, “Jeshurun waxed fat and kicked” against the authority and restraint of his divine benefactor. Of this song it has been said, “The magnificence of the exordium, the grandeur of the theme, the frequent and sudden transitions, the elevated train of the sentiments and language, entitle this song to be ranked amongst the noblest specimens of poetry to be found in the Scriptures,” and we may safely add, to be found in any language.

As we open our Bibles to the ninetieth Psalm, we are deeply impressed with the adaptation of its truths and spirit, as though but yesterday it came leaping forth from the heart of our dearest friend to lead us to the highest and noblest conception of God, and strengthen us to bear up under our burdens with patient fortitude and courageous faith, with the consciousness that the all-seeing eye of the eternal and infinite God is upon us, each individually, as through the ages he directs the course of events; now startling the world with the results of the work of a day, and now giving occasion for his enemies to become bold and defiant by his delay for a thousand years to accomplish what his people have been praying for and laboring to secure. Into the very dwelling place of God he leads us to interpret the mysteries of providence and punishment, of old age and life work. In distress and sorrow, in decrepitude and death these words have afforded a healing and consoling balm to crushed and bleeding hearts, akin to the melodious notes of the Gospel of Peace.

As we take a survey of the fields of view covered by these songs, we are filled with surprise that in that far off epoch a mind and heart were so united by the Divine Spirit as to grasp in its spiritual grandeur the monotheistic conception of Jehovah as God, eternal, unchangeable and omnipotent in his being, his sovereignty and his purpose, a faithful Father, a wise Ruler, so guiding the providential unfoldings of history as to secure the final triumph of the right as espoused and maintained by his people, and elicit the voluntary recognition of his rightful authority from the whole creation. That such a conception of God should have had a powerful influence in moulding individual and national life and character was a natural consequence, and hence religion became a matter of every day life and practical application to its intricate relationships and duties

inspiring the human heart with courage and hope. Even after the lapse of thirty-three centuries the child of God finds his faith and hope wrapped up in Moses' closing words of benediction upon the tribes:

"There is none like unto the God of Jeshurun who rideth upon the heaven in thy help and in his excellency on the sky, The eternal God is thy refuge, and underneath are the everlasting arms;  
And he shall thrust out the enemy before thee; and shall say Destroy them,  
Israel thou shalt dwell in safety alone  
The fountain of Jacob shall be upon a land of corn and wine; Also his heavens shall drop down dew,  
Happy art thou; O Israel: who is like unto thee, O people saved by the Lord.

The shield of thy help, and who is the sword of thy excellency!  
And thine enemies shall be found liars unto thee;  
And thou shalt tread upon their high places."

These songs of Moses, beginning with that of victory and salvation of Israel at the Red Sea, blend harmoniously with that of the angels near Bethlehem's ancient site:

"Glory to God in the highest, and on earth peace, good will toward men."

This blending harmony but prefigures the thrilling anthem of the redeemed who are represented by John as singing the song of Moses and the Lamb.

## THE NEW TESTAMENT IN HEBREW DRESS.\*

BY  
DR. B. FELSENTHAL.

Although we cannot recognize any scientific significance whatever in Delitzsch's translation of the New Testament, and although we are able to see in it nothing else than a missionary document, yet we will make prominent the fact that the translation taken as a whole is a very successful one. Not only each word-form but each daghesh and each vowel-sign has been well weighed, with care and grammatical scrupulousness. The translator, rightly, has not striven after an Old Testament purism, but he has endeavored to acquire the speech [*Sprachfarbe*] of the New Testament period, the mishna character of its phraseology. (Cf., e. g. גוף Matt. xxvi. 26; צלב ib. xxvii. 22: צריך Mar. xi. 3; ראי Luk vii. 4; כרי ib. vii. 6; הזכים לנהול ib. xx. 35; גבי הסנה ib. xx. 37; תכריכין Jno. xx. 5; בפרט 3 Jno. i. 5 sqq.) For this reason also, it cannot be thought strange if here and there words borrowed from the Greek should occur (e. g. פרוסיא Jno. x. 24; גליסקמא ib. xii. 6; ריתיקי Heb. ix. 17; etc.)

In some places, so it appears to us, the translator has not hit upon the right word. We take, for example, the word *logos*; which appears in the New Testament more than 300 times. So far as we can ascertain by a short comparison, Delitzsch has almost everywhere rendered it by the Hebrew דבר. (In Luke xx. 26, we found for it מאמר). Now let one read the first verse in the Gospel of St. John. How unhebraic does the verse read: את האלהים היה והדבר היה! Scarcely could any one who possesses anything of a Hebrew sensibility of the language understand this Hebrew verse in the sense of the original, if the Johannean doctrine of the Logos had not already been made known to him. What? Should the Hebrew דבר be used for the Greek *logos*? To

be sure *dabhar* occurs frequently enough in the Old Testament in the sense of *word*. But when the Hebrew Bible speaks of the unclean *dabhar* which is touched (Lev. v. 2), it means *a thing* and not a word. And when it discourses about the *dabhar* which is tried in the fire (Num. xxxi. 23), it discourses about *a thing* and not a word. And when it mentions a *dabhar* which bears marks (Deut. xxii. 20), it means also *a thing* and in no case a word. And so we find sufficient proof that in the course of time the signification of *dabhar* extended and transformed itself. At the time of the Apostles according to all probability it was used in the sense of *stuff* or *substance*. At all events we find it with this meaning in the Hebraic literature. And hence an interesting chapter in the history of the Hebrew language may be illustrated by the word דבר. How light would the Christian and Jewish scholastics of the middle ages have found their labor, as they sought to bring into harmony the biblical account of Creation and the Aristotelian philosophy, if they had had before them the verse הדבר הראשית היה. They could then, have very plainly transferred it. In the beginning was the substance. And what would not Göthe have made out of the *dabhar* if he had had it before him. His Faust does not know whether he shall translate: the word, or the sense, or the power, or the deed. With דבר in the text, the Spinozist Heide would certainly have called out: אלהים היה הדבר, God was the substance.

Without doubt, it was a mistake to set the word דבר in Jno. i. 1. Here, at all events, the right word would be מאמר, corresponding to the Targumistic מימרא. Cf. also the Mishna expression בעשרה מאמרות וגו' (Aboth 5. 1). But many will say for the sake of consistency [Gleichartigkeit] *logos* was here also to be translated by דבר. Oh, no! It is an entirely false principle to determine to use always the same word in a translation for a certain word in the original. In different connections, with different authors and in different ages, words take on different shades of meaning; and the translator must always make account of this. In the English New Testament, consequently, the word *logos* is not always translated by the same word. We find it rendered by *thing, saying, word, speech, etc.*

Similarly also *hodos* should not always be translated by דרך. It seems to us that in many places the Mishna הלכה should have the preference; e. g. Jno. xiv. 5, 6 in the words: I am the way, the truth and the life.

Likewise Delitzsch has consistently למלאות וכו' for the common "to fulfil what is written," and here לקיים is so readily suggested. The verb מלא is indeed really found in the Old Testament with the meaning here required (Cf. I Kgs. ii. 27); but on the other hand, in the Bible the verb קום appears much oftener with this meaning; thus in the Piel (Esther ix. 21, 29, 31; Ruth iv. 7; Ezra xiii. 6; Ps. cxix. 106, etc.) and in the Hiphil (Gen. vi. 18; ix. 9; 1 Sam. xv. 17; 2 Kgs. xxiii. 24.) In the Mishna, however, *kayyem* is the commonest word and should be the one to be employed in a Hebrew New Testament.

In a revision of the translation still a few other changes might commend themselves to Prof. Delitzsch and his fellow-laborers.

\* Translated by the authors' request, from the German, as it appeared in *Der Zeitgeist*, May 23d.

# THE HEBREW STUDENT.

A Monthly Journal in the Interests of Old Testament Literature and Interpretation.

W. R. HARPER, Ph. D., Editor.

כִּי־שִׁפְתַי כְּחֵן יִשְׁמְרוּ־עֵדֶת

וְתוֹרָה יִבְקָשׁוּ מִפִּיהוּ

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## ANNOUNCEMENT TO SUBSCRIBERS.

The fourth number of THE HEBREW STUDENT is now in the hands of the subscribers. We trust that it may be regarded with the same favor as the preceding numbers. The journal may fairly be considered as established. That such a periodical is in demand is indicated by the list of subscribers, which includes many of the most prominent ministers and laymen of all denominations in the United States and Canada. That it can be made a success is shown by the character of the numbers which have thus far appeared. A more able corps of contributors could not well be obtained. It remains of course to be seen whether the journal will maintain the character which it has assumed. It is believed that it can steadily be improved. Many articles of great value are already in the hands of the editor for future publication, and many are now being prepared. The professors of Old Testament Literature in the different theological seminaries have exhibited great interest in this undertaking, and have rendered it much assistance. A most important item, however, is the sympathy and co-operation of subscribers. They have it in their power to place the journal where failure from a financial stand-point will be impossible. Will not its subscribers, so far as possible, labor for THE STUDENT?

This aid is, perhaps, now the more needed since the connection with the paper of Mr. Meredith, the publisher, ceases with this number. For reasons which are entirely satisfactory to the editor, he withdraws. The entire management, business as well as editorial, will hereafter

devolve upon the editor. This additional responsibility is accepted by him with the confident feeling that he will be supported in this, a work which cannot but be regarded as most important.

It is desired to state further that the next number of the periodical will not be published until September 1st. The editor is fully aware that it is not customary for journals to pass over a month without an issue. He feels, however, entirely justified in this case on account of the attending circumstances:

(1) Almost all the subscribers are absent from home during the month of August.

(2) It is proposed hereafter to place the paper in the hands of subscribers on the first day of the month for which it is issued. To do this without dropping out a month would be a matter of great difficulty.

(3) The change of the business management demands some additional time in which to get matters well adjusted.

Subscribers will understand that the regular number of issues (twelve) will be furnished for the subscription-fee.

The editor trusts that, in view of the circumstances, he may be accorded the confidence and assistance of all who are interested in such work.

## EDITORIAL NOTES.

The attention of our readers is respectfully invited to the announcement made on page 79, with reference to THE AMERICAN INSTITUTE OF HEBREW.

In December, 1880, the idea was conceived of organizing a small class of pastors, who should systematically devote a specified amount of time to the study of Hebrew. The work was to be carried on at home, under the direction, however, of an instructor, who should mail weekly to each member of the class a lesson, printed with the electric pen. The plan was submitted to various persons, by whom it was deemed worthy of a trial. The first lesson was mailed February 14th, 1881, to forty pupils. The forty had become seventy at the mailing of the third lesson. The electric pen was then abandoned and the lessons were thereafter printed. The following table exhibits the rapid growth of the membership:

LESSON.	DATE.	NUMBER.
First	February 14th, '81,	Forty.
Third	March 4th, 1881,	Seventy.
Sixth	April 15th, 1881,	One hundred.
Tenth	May 15th, 1881,	One hundred and thirty.
Eleventh	May 29th, 1881,	Two hundred and fifty.
Twentieth	October 1st, 1881,	Three hundred.
Twenty-fifth	January 1st, 1882,	Three hundred and fifty.
Thirty-fourth	May 1st, 1882,	Four hundred.
	June 1st, 1882.	Four hundred and seventy-five.

This work was intended only for those who had already given some study to the language. From the very beginning, however, requests were received to organize a class for beginners. After much hesitation, such a class was organized. The first announcement was made April 15th, and within three months nearly one hundred applications for membership have been received. Already many of the members now engaged in the work have asked for the organization of an advanced class, by which they may be enabled to carry still further the work which they have begun

At the same time that the correspondence work was first arranged, December, 1880, two classes were formed for the study of Hebrew during the holiday vacation. One class read *extempore* eight hours a day for three weeks; the other class, during the same time, translated critically the Book of Judges. This Hebrew *winter* school was in reality the first session of the Hebrew *summer* school. In the summer of 1881 the school was regularly organized, with a membership of twenty-two. During the present summer, 1882, it will probably number *one hundred*.

In view of the facts which have just been stated, the following conclusions may, we think, justly be drawn:

(1) That there is a general desire on the part of pastors, students and teachers, for a "working" knowledge of the Hebrew language.

(2) That the plan of instruction adopted in the Correspondence School, and the methods employed in the Summer School accomplish substantially the ends for which they were instituted. They have been shown to be thoroughly practical; they are no longer to be regarded as, in any sense, an experiment.

(3) That it is necessary, at this point, in consideration of the rapid growth which has thus far characterized the movement, to arrange and organize the work in such a manner as to provide for that enlargement in the future which may reasonably be expected.

An organization has therefore been made, and for the lack of a better name it will be called an *Institute*. It is of course an Institute of *Hebrew*, because only that subject is studied. The adjective *American* has been prefixed, not without a feeling that it may be perhaps savor of presumption, because the Institute is in a true sense American, having members in South America, in every Province of Canada, and in nearly every state and territory of the Union. What may be the outcome of this movement is of course entirely uncertain. That it will be of some service, however small, in the general work of religious education is justly to be inferred from the good which it has already accomplished.

According to Lieutenant Conder four hundred and thirty-four of the six hundred and twenty-two Biblical names in Western Palestine have been identified. According to Selah Merrill, archæologist of the American Palestine Exploration Society, nearly one hundred of the two hundred and forty Biblical names in Eastern Palestine have been identified. A very great amount of time and money has been expended in this work of identifying the sites mentioned in the Bible. The difficulty of the work is undoubtedly as little appreciated as its importance. No work has connected with it greater hardships or more risk. He who enters upon it does so with his life in his hands. The lives of many have been sacrificed in their labor thus to throw some light upon the pages of the Sacred Record. Surely Christian men and women owe it to themselves to sympathize with such efforts and to render all possible encouragement and assistance. No more convincing argument for the authenticity of the Scriptures can be produced than that which is based upon the identification of the places which are named in them. It is, indeed, surprising that, in a country which has suffered so severely not only from the devastation of war, but also from the de-

structive policy of its rulers, so large a proportion of places mentioned thousands of years ago can be identified. Let this work go on. Christians can well afford to sustain it. Like all work of a similar nature it needs but to be known, to be appreciated and supported.

Do NOT some of our religious papers exhibit a rather uncharitable spirit in discussing the subject of Biblical criticism? These papers are properly regarded as the leaders of thought in their respective denominations. It is a duty which they owe to their constituents as well as to themselves, to uphold that which is looked upon with favor, to denounce that which does not seem just right. This duty, particularly the latter part of it, is seldom neglected. But should not a little charity be mingled with so much denunciation? It is certainly possible that the "new criticism" has, at least, *some* truth in it. It is, upon the whole, probable that great good will come out of it. Who supposes that the claims of Wellhausen or Kuenen, or even those of Dr. Delitzsch will be substantiated as they are now presented? Dr. Delitzsch himself says: *All that modern critics say concerning the ages of these writings is quite uncertain. \* \* \* Many of the former results are now out of fashion. We know little and imagine we know much. There are elements of truth in the new phase of Old Testament criticism, but the procedure of sifting has hardly begun. Why then look with dismay upon the work of criticism? Why condemn it, before it has been heard? The mass of the matter written on this subject is by men who have scarcely glanced into the merits of the case.*

And further, it is common to take the extremists of the radicals as the representatives of the party and as the object of attack. This, of course, is a great mistake. It is an unjust method of dealing with the subject. There is no way in which this matter can be satisfactorily settled save by free and honest discussion. If there is any truth in these views let us *have* it; if they are wholly false let us *prove* it. It is a question between Christian and Christian, not between skeptic and Christian. A belief in the new criticism does not imply skepticism, nor does it indicate a leaning in that direction, although in the minds of many the words are regarded as synonymous. There is every reason why a charitable spirit should be maintained towards those who are engaged in these investigations. *Much* can be gained, nothing *can* be lost. There is no occasion whatever for fear. The Old Testament will stand as it has always stood,—a divinely authenticated record.

THE views of Dr. Delitzsch, as indicated in the series of articles translated by Prof. Curtiss, of which the last is published in this number, are quite unlike those commonly accepted among us. THE HEBREW STUDENT has by some been criticised for publishing them. "It is not right," these friends tell us, "to assist in promulgating such ideas. It were better that Christian ministers should not be informed of such theories. It has a tendency to unsettle them." The attitude of this journal towards the theories referred to, is, as it is well known, strictly conservative. It would not be regarded as endorsing and upholding any form of the new criticism, yet it maintains that the principle here involved is one which must be carefully con-

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 sidered. This is but one side of the case, though, to be sure, a very plausible one. If it is true, *no statement, which is inconsistent with anything formerly believed on a given subject, may be considered.* Who will subscribe to this? The Christian pastor should keep himself informed of the discussions which are going on around him; the minister who fears to read such discussions, lest, forsooth, he become unsettled, will scarcely be able to settle the doubts of others. We believe that a valuable service has been rendered the cause of Biblical learning by the publication of these notes. If their perusal will but open the eyes of some of our ministers, if it will stimulate them to a personal investigation of the question, we shall feel repaid.

RABBI FELSENTHAL'S words concerning Delitzsch's *Hebrew New Testament* are worthy of a careful reading. His opinion in regard to the meaning or use of an expression will carry with it great weight. His criticisms, whether or not they can be fully substantiated, will be enjoyed by those who read them.

THE article on The Talmud by Rev. P. A. Nordell which was promised, being delayed by reason of his illness, came just a little too late for publication in this number.

#### HEBREW WORDS FOR "MAN."

If it is strange that man, gifted though he is with great intelligence, should yet need a relation of the nature and character of his Maker; still more surprising is it that he should have to learn from the pages of Holy Writ the story of his own origin and destiny. We know by our natural instincts neither whence we come or whither we are going. But the book which unfolds to us the manifold aspects of the divine existence has not failed to supply this further lack; it furnishes us with a number of vivid scenes from human life, tracing it from its dawn in Paradise to its final and sublime reconstitution in the Great Day of "the manifestations of the sons of God." These pictures set forth the ways of man, both in his relationship with God and in his domestic social and national capacities, and they are perpetually bringing into prominence the extraordinary anomalies which exist in his dispositions, aims or actions. In consonance with our every day experience, the divine artist in portraying human nature has depicted a series of incongruities which illustrate at once the greatness and littleness of man, his nearness to God and his fellowship with the dust. The very names of man used by the Hebrew writers indicate the anomalies of his condition, for the principal words which are used represent him in four apparently inconsistent aspects:—as ADAM, he is of the earth, earthy; as ISH, he is endued with immaterial and personal existence; as ENOSH, he is weak or incurable; and as GEVER, he is mighty and noble.—*Girdlestone.*

A COALITION of Necho, King of Egypt, Cyaxares, King of Media, and Nabopolassar, King of Babylon, was formed against Assyria, and the Medes and Babylonians, after defeating the Assyrian forces, laid siege to Nineveh. The lofty walls of the city long resisted their efforts, but after two years there happened a great overflow of the Tigris, which swept away part of the wall of the city. Through the breach the besiegers entered on the subsiding of the flood and captured the city. The last King of Assyria, finding his city was taken, made a pile of all his valuables in the palace, and setting fire to it, perished himself in the flames. The city was now plundered and at once destroyed; it did not gradually decay, like Babylon, but from the time of its capture it ceased to have any political importance, and its site became almost forgotten.—*George Smith.*

## MUSIC IN THE CHURCH.

Theses given by Dr. FRANZ DELITZSCH to his English Exegetical Society.

1. Music in the church is allowed, for music belongs not to the shadow of the Old Testament worship, which is abolished by the substance of salvation which has appeared in the person of our Savior and by the work of our Savior.

2. If singing is allowed, consequently also playing instruments is allowed; for, singing, we make music with the instruments of our speech and, playing instruments, we make the wood and metal and strings sing. The vocal music makes the nature of our body serviceable to God's honor and the instrumental music makes eternal nature serviceable to God's honor.

3. Whatever is allowed to be done internally, is also allowed to be done externally. The Apostle summons us to sing and to make melody (music) in our hearts (Eph. v. 19), therefore it is also laudable to make music to the Lord with our mouth and with our hands.

4. Whatever takes place in the upper (celestial) or triumphant church, cannot be forbidden in the church here below. Now the Seer hears in the heavens a voice as the voice of many waters, and the voice which he heard was like the voice (*hos*) of harpers harping with their harps. (Revelation XIV. 2.) The particle *hos*, which is expressed neither in the received nor in the revised version, is significant. The harps and the harping were antitypically corresponding to the terrestrial.

5. Saul was refreshed and the evil spirit departed from him when David took his harp and played with his hands, 1 Sam. XVI. 23, and music was employed in the prophets' school to awaken the prophetic charisma, as the example of Elisha shows upon whom came the hand of the Lord when the minstrel played, 2 Kings III. 15. This energy of music continues and is still practicable.

#### PROVERBS XVIII: 1.

"Through desire a man, having separated himself, seeketh and intermeddeth with all wisdom." This is the translation given in the authorized version for **לְתַאֲוֹתָא יִבְקֹשׁ נַפְרָד בְּכָל-תּוֹשִׁיָה יִתְנַלֵּץ**. The margin has: "He that separateth himself seeketh according to his desire, and intermeddeth in every business." There are to be noticed (1) the order of the words, and (2) their meaning.

1. The most natural understanding of the Hebrew order makes of the passage two coordinate clauses, the first ending with **נַפְרָד**, which is the subject and is to be supplied in the second. Gesenius, Davies and Fuerst consider **לְ** at the beginning of the verse as indicating the object of **יִבְקֹשׁ**, and refer **תַּאֲוֹתָא** to the subject—*his own* desire. The syntax of the latter clause is plain. It forms the second line of the parallelism, the whole being a true verse (in the technical sense) of epigrammatic poetry. This parallelism is entirely destroyed by the arrangement and translation of the A. V.

2. The participle **נַפְרָד** means one that separates himself, a misanthrope, "one going his own way, i. e. who closes his mind to admonition." (Fuerst). Such a man

seeks after (לְבַקֵּשׁ) his own desire (תַּאוּוָה). תוֹשִׁיָה in the second clause is derived from the obsolete root יָשָׂה, to stand firm, hence to be, to exist. It has three general meanings, (1) strength or support, (2) purpose, (3) wisdom, wise counsel. The last is most appropriate here. The most difficult word to render is תִּגְלַע. Davies and Fuerst connect it with קָלַע to swing, to hurl. The Kal is obsolete, but the Hithpael has the meaning, to fling oneself about, to quarrel (Davies), or, to roll or move oneself violently forward (Fuerst). Gesenius referring to an Arabic root gives the meaning, to become angry, grow warm in strife. Zueckler, comm. in loc. (Lange's series), translates, rush on. The same word is found in Chs. xvii: 14 and xx: 3, being there also translated, meddle; but the meanings given above accord equally well with the sense in these passages. Thus Z. renders xvii: 14, "before the strife poureth forth, cease;" and xx: 3, "every fool breaketh forth;" Ges., xvii: 14, "before the strife groweth warm," and xx: 3, "every fool becometh angry;" Fuerst xx: 3, "every fool moves forward, i. e. allows himself to go on and so provokes strife." Ges. treats בַּבְּלָל as בַּ of the thing or cause; Fuerst renders it against. We have, then, according to D., F. and Z. this meaning: A man who has separated himself [from sympathy with men] seeks after [his own] desire; against all wise counsel he rushes forward. According to Ges. the last clause would be, at all wise counsel he becomes angry.

This is offered not as a translation, but as an explanation that may remove the ambiguity of the rendering in the King James version. F. J. G.

### THE CHARACTER OF DAVID.

[From Geikie's Hours with the Bible.]

The greatness of David was felt when he was gone. He had lived in harmony with both the priesthood and the prophets; a sure sign that the spirit of his government had been thoroughly loyal to the higher aims of the theocracy. The nation had not been oppressed by him, but had been left in the free enjoyment of its ancient liberties. As far as his power went he had striven to act justly to all. His weak indulgence to his sons, and his one great sin besides, had been bitterly atoned, and were forgotten at his death in the remembrance of his long-trying worth. He had reigned thirty-three years in Jerusalem, and seven and a half years at Hebron. Israel, at his accession, had reached the lowest point of national depression; its new-born unity rudely dissolved; its territory assailed by the Philistines. But he had left it an imperial power, with dominions like those of Egypt or Assyria. The sceptre of Solomon was already, before his father's death, peacefully owned from the Mediterranean to the Euphrates, and from the Orontes to the Red Sea. In the blaze of so much glory the few spots in his reign were lost, and as generations passed he became more and more the ideal of a great and good king. Nor was such reverent honor undeserved. Devout and lofty in his aspirations, even in his youth, he had shown his bent, while still with Saul, by seeking the society of the prophets,—and the child had been the father of the man. In his ripe manhood, amidst great wars and the burden of a wide empire, he had borne himself as a true prophet, and he continued unchanged in this respect to the last. Not that he publicly came forward in this character, or that he even wished to claim it, far less to make it a source of power and influence; it was an irresistible impulse of his inner life. He might have reigned in honor and closed his life in peace without such a prophetic enthusiasm, but his presence raised him to a glory all its own. The Psalms in which he breathes out his inmost thoughts during the revolt of Absalom, are

replete with true religious fervour, glowing alike in its love and in its indignation. Conscious of his election as king by God, his words embody an intense bitterness towards enemies, who, in rising against him, are opposing the Divine will; but they also breathe a lowly resignation, and pass naturally to supplications for all the godly. The song of thanksgiving for the restoration of spiritual peace after his agony of remorse for his great sin shows the same devotional exaltation. But this frame is seen nowhere more vividly than in his last words, which announce his confidence that his house, as firmly established in God, will flourish after his death. No prince, especially no one whose kingdom had come to him without any hereditary claim on his part, could close his life with a brighter and more confident anticipation of the distant future.

The life of David, in fact, illustrated that spiritual development which had been advancing in Israel for more than a century, since the early days of Samuel. The times had demanded a man who should be only in a subordinate degree a spiritual leader. The greatest need of the day was to complete the political work left imperfect since the days of Joshua; to secure in permanence a fatherland for the nation, and to unite all its hitherto isolated sections. Thus only could full independence and peace be attained for the future advancement of the true religion, entrusted to Israel on behalf of mankind. The youth of the nation must pass into manhood before it could accomplish the high task divinely assigned it. Only a warrior could bring about such a state of things, but it was imperative that he should, besides, be a man penetrated with the religious spirit. Such a hero appeared in David, who, rising from among the people was marked by trust in God as his chief strength, by deep sympathy with the prophets, in whom lay the hope of the future, and by the tenacity with which he honored all the great spiritual characteristics of his race. The religious movement in the community as a whole, in fact, received a new impulse from his influence and example.

The success of such a career was striking. Israel, for the first time, rose to be a nation, and gained permanent possession of its own country, after which it had striven in vain from the time of Moses. All the distinctive marks of an independent and united people henceforth displayed themselves among them. David was at once a warrior and a poet; a ruler, yet honoring the wishes of his subjects; a man of the people, and also, when necessary, a priest; a powerful king, who still, without compromising his dignity, listened to the prophets of the day and acted in perfect agreement with them. All the peculiarities of his race were, in fact, reflected in him. It was, moreover, a great advantage that he was neither a prophet by profession nor a born priest, but strictly a layman. Priests and prophets had made Israel the "people of God," but it was reserved for one from the general community, to set the nation on a firm basis and open to it an unlimited future. The manhood of the race was thus ennobled; for every citizen, in his sphere, could be loyal to what one of themselves had so successfully established. The surviving institution of the past could no longer be used to injure the State, though all that was good in them was perpetuated. Even the humblest Israelite might cherish the loftiest aspirations. The rule of a priesthood, cramping the spiritual life of the nation, was impossible, and on the other hand the Prophet, in his office of tribune of the people and spokesman for God, had his claim recognized to advise the king in his guidance of affairs. The ideal of the theocracy had been realized when David and the Prophets thus worked harmoniously together. Such a king necessarily colored the whole future of his country. The promises given to him of permanent and world-wide dominion were cherished by subsequent generations as an unfulfilling trust, in the darkest days of the nation. A ruler descended from David, the promised Messiah or Anointed of God, would, infallibly, rise again and restore the kingdom of Israel. The only question was how Israel was to take the lead of the world. That it was destined to attain it was a firm belief in every heart. The glorious hopes grew into definite form from David's life.



## DAVID BEN JOSEPH KIMCHI.

[From Kalisch's History of Hebrew Grammar.]

David ben Joseph Kimchi was born in Narbonne about 1160, in the old age of his father. He is justly regarded as the greatest of Jewish grammarians, since he combined and enriched the labours of his predecessors, which he eagerly studied. He remained for centuries a never neglected mine of exact and minute observation; and the first grammars and dictionaries compiled by Christian scholars after the revival of learning, are substantially based on his works. Though he wrote also expositions of Books of the Old Testament, as the Chronicles, the Psalms, all the Prophets, Job and Genesis, which enjoyed a great reputation, and which by the liberality of their views entangled him in serious conflicts; he became immortal chiefly by his work *Michlol* (מכלול that is, *perfection*), which consists of two parts: 1. A Hebrew Grammar (חלק הרקרוק), usually bearing the general name *Michlol*; and, 2. A Hebrew dictionary (חלק הענין), or more commonly called "the Book of Roots" (ספר השרשים).

His chief merits are an extreme simplicity, free, from all artificial views or forced speculations; lucidity and brevity; and an abundant copiousness of materials. But it is impossible to overlook his serious defects. The principal reproach which even his warmest admirers must admit, is a singular want of order and system. The rules on the letters, the inflexion, and the Syntax, are most strangely mixed together. He begins with the verb, without even having touched on the letters, the vowels, or other signs. In introducing the first remarks on the regular conjugation, he mentions the anomalous transitions from one person of the verb to another; some rules on the *pausa* occur in the explanation of the preterite; they are connected with observations on the syntactical use of the plural for the singular, and *vice versa*; the participle בְּצֶרֶה (Hos. vii. 4), in which he regards the ה as paragogic, leads him to explain the nouns ending in ה paragog. (like לֵילָה) the ה locale, the ׳ compaginis and the ׳ of the construct state; and the plural of the participle induces him to discuss the irregular use of the construct state. Before the forms of the suffixes have yet been mentioned, he quotes the cases in which the suffixes or pronouns stand pleonastically; he mixes up the suffixes of nouns and verbs, and introduces many of their syntactical relations. Then follow successively remarks on the forms of the modifications, on the accusative as a complement of active verbs, and on the vowels of the preformatives before gutturals; and then on the servile letters, both with respect to form and syntax, but in almost endless confusion of arrangement. The instances, in which he supposes an omission of preformatives (ב, כ, ל, מ) lead him not only to the relative pronoun and the cases in which it is omitted, but to elliptic constructions in general, which naturally take him to important parts of the Syntax and even of Biblical exegesis; he next goes through the different modifications of the verb; and, in explaining Hithpael, and discussing the form הִזְבִּי, he mentions incidentally the division of the letters in five classes according to the organs of speech. He then enters on the verb פָּנַן; and, as an introduction to the verbs פָּנַן, he explains the properties of the weak letters א, ו, י; in speaking of the form הִבְאִישׁ (Isaiah xxx. 5), he enumerates many cognate verbs (as טוֹב and יָטַב), and the transpositions of letters in words (as כָּבֵשׁ and כִּשְׁבַּע), and of words in propositions (קָא to צָא). He then passes through the irregular and defective verbs, on the whole, rightly dividing the various classes, but desultory as regards the particular instances and mostly adopting the alphabetical order. He then comes to the second chief division of his grammar, the

nouns—and opens it with an exposition of the nouns, with their exceptions, crowding every variety of observations, without giving a single general rule to guide through the maze of words, after which follow the numerals in rather imperfect treatment. The third or concluding division disposes of the particles, which he explains, without classification, mostly in alphabetical arrangement, and among which he includes not a few pronouns.

But want of order is not the author's only defect. Many explanations are erroneous and prove an imperfect appreciation of the fundamental laws of the language. In fact, Kimchi is not conspicuous for originality or novelty of views; he has not attempted to master, by rational or philosophical principles, the materials collected by conscientious and discriminate observation; he has not succeeded in revealing the structure of the Hebrew language either by distinct laws or by a logical arrangement of details.

## EXCAVATING THE NILE DELTA.

A society has been organized in England to excavate the delta of the Nile and has the approval of a great number of distinguished supporters. It is proposed to raise a fund for the purpose of conducting excavations in the delta, which up to this time has been rarely visited by travelers and where but one site (Zoan-Tanis) has been explored by archæologists. Yet here must, undoubtedly, lie concealed the documents of a lost period of the Bible history—documents which we may confidently hope will furnish the key to a whole series of perplexing problems. The position of the land of Goshen is now ascertained. The site of its capital, Goshen, is indicated only by a lofty mound; but under this mound, if anywhere, are to be found the missing records of those four centuries of the Hebrew sojourn in Egypt which are passed over in a few verses of the Bible, so that the history of the Israelites, during that age is almost a blank. Pithom and Rameses, the "treasure" or stone cities built during the oppression, would richly repay exploration. The sites of the cities of the Hyksos, especially Avaris, would yield monuments of no less interest, bearing on Phœnician as well as on Hebrew history. It must not be forgotten that Naukratis, the primitive Greek emporium in the west of the Delta, promises as ample a harvest to Hellenic archæologists as Goshen to Semitic scholars. The period which would there be illustrated is one of the most interesting in the development of Greek art and is at the same time one of the most obscure. Besides the sites connected with Hebrew, Hellenic, and Phœnician history, the Delta is rich in mounds of famous Egyptian cities, as Sais and Xoïs—this last being the capital of an early dynasty (the XIV), which is as yet wholly without written history. Yet more, it abounds in nameless tumuli and in inclosures of unknown origin, surrounded by massive walls, in the thickness of which sepulchral chambers are known to exist.

— R. Simlai once commenced his discourse in the following manner: Three hundred and sixty-five are the days of the solar year; this also is the number of the *negative precepts* given to Moses on Sinai: two hundred and forty-eight members are in the human body; and just as many *affirmative precepts* were given to Moses. For the purpose that each day and every limb may remind thee of one of the divine laws!—*Pal. Maccoth, fol. 23.*

— The Egyptian Museums (London, Paris, Berlin) contain almost as great a variety of ornaments for personal decoration (ivory, gold, silver), as are known to the fashions of modern life. They have been found in Egyptian tombs, pyramids and mummy-pits, and many of them must be as old as the age of the Pharaohs and the pyramids.—*Hackett.*

## BALAAM'S BIRTHPLACE.

[From Merrill's East of the Jordan.]

It is an interesting fact that Balaam, in some of the ancient records, is connected with the children of Ammon; and we present the following suggestions in regard to that soothsayer's home or country. In the first place we have Balaam's own account of the place where he belonged. "The king of Moab has brought me from Aram [Syria], out of the mountains of the east." Of the two other accounts one states that he was at "Pethor which is by the river of the land of the children of his people;" and the other that Balaam "was the son of Beor of Pethor of Mesopotamia" (Numb. XXII., 5, XXIII., 7; Deut. XXIII., 4).

*Aram Naharaim*, rendered Mesopotamia, was no doubt supposed, at the time of the Septuagint translation was made to refer to the country between the Tigris and Euphrates. "Syria of the two rivers" may, however, without any violence to the language, refer to the region about Damascus. Indeed, this region bore the name of Syria from the earliest times. When the fact is considered, namely, that the region about Damascus and to the south and west as well, was called Syria, the statement of the Babylonian Talmud, Erubin 19 a, becomes a significant commentary on the word "Naharaim or rivers." Speaking of the Garden of Eden, it is said: "If it is in the land of Israel, Bethshean is its gate; if it is in Arabia, Beth Gerem is its gate; if it is between the rivers Damascus is its gate." The Midianites act with the Moabites in calling Balaam. The messengers sent by Balak went and returned, and went and returned again, making four times that they passed over the region between Moab and Pethor.

Supposing Balaam's home was in Mesopotamia, they must have passed through the country of the Ammonites and Amorites, and of the strong people occupying the regions about Damascus, or else have gone entirely to the south or east of them by a desert route, of the existence of which nothing at present is known. The distance of Moab to the Euphrates would probably occupy twenty-four days or a whole month. Here would be four months consumed, to which must be added two months or more for Balaam to "return to his place," and to come back again in season for the battle in which he himself was slain. In making this journey Balaam rode upon an ass. Would a journey of such length, attended at all times with many hardships, where the stations for water are two to four days apart be undertaken on such an animal? Only camels would be thought of at the present time for crossing the desert. Another fact to be considered is that apparently very soon, if not immediately after Balaam starts from home, he is in a cultivated country. "The angel of the Lord stood in a path of the vineyards, a wall being on this side and a wall on that side." Balaam's foot was crushed "against the wall," (Numb. xxii., 24, 25). In the long stretch of desert between the Euphrates and the Hawran mountains, vineyards have never existed; while on the south-western slope of these mountains the remains of terraces show that vine culture was once extensive in that section. The same is true in the country about Heshbon, and also farther north, in the Jazer and Ammon regions. Again in Numb. xxii., 5, where we read "to Pethor, which is by the river of the land of the children of his people"; the words "children of his people," בני עמון are in some manuscripts replaced by children of Ammon, בני עמון. "This reading is adopted by the Samaritan, Syriac, and Vulgate version. Communications between the countries bordering on the Euphrates and the Arnon must have been very frequent to have enabled the king of Moab to become acquainted with the name and character of a soothsayer, who lived in what was, at a later period, classical Mesopotamia. In view of these facts may not some reasonable explanation which shall relieve the matter of the difficulties attending the opinion that Balaam came from the Euphrates? On the other hand, Mr. George Smith, the Assyrian scholar, told us long ago, and the fact has since been stated by him in more than

one of his writings that Pethor and Mutkinu were two fortresses on the right or west bank of the Euphrates. These were held by Tiglath Peleser I. 1120 B. C. (See George Smith's "Assyria from the Monuments" pp. 32-34)

## BOOK NOTICES.

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

## EAST OF THE JORDAN. \*

The author of this book was appointed Archæologist of the American Palestine Exploration Society on the 21st of October, 1874, and sailed from New York June 19th, 1875, arriving at Beirut August 9th. The author had charge of the exploration work for nearly two years, during which time he made four different expeditions. The labor in the field was carried on under the advice and direction of the Advisory Committee in Beirut. Since the author's return in the summer of 1877 he has been employed in the writing of his reports. Professor R. D. Hitchcock, D. D., the president of the society, furnishes a brief introduction in which he says:

"The present volume has assumed a popular form. Personal incidents enliven the narrative. The illustrations are fresh and original, many are from the author's own drawings. The book contains a large amount of matter wholly new. The author was careful and patient in his investigations, and now tells the story of his life beyond the Jordan, in a manner equally entertaining and instructive."

Comparatively little work has been done in exploring Eastern Palestine. Attention has been devoted for the most part to Western Palestine. This has been so not only because the latter is of a greater historic interest but also because in Eastern Palestine traveling explorations have always been attended with difficulty and danger.

"And yet," as is stated in the introduction, "the historical associations belonging to the country east of the Jordan are rich and various. Two and a half of the twelve tribes that came out of Egypt under Moses, chose that side of the river for their home. Syrian, Assyrian and Chaldaean armies marched in and out there. Some of the disbanded veterans of Alexander settled there. It was beyond the Jordan that John the Baptist began and ended his official career. Nearly six months of our Lord's brief ministry were spent on the same side of the river. The Christian Church itself sought refuge there when the Roman legion began to close in upon Jerusalem. In the time of the Antonines the country was full of cities, with their temples, theatres, and baths. In the fifth century Christian Churches, well organized, were numerous and flourishing."

It is seldom that a book of this character is so interesting. The pleasure and profit afforded in its perusal have been more even than was anticipated. The author often leaves his narrative and gives his opinions with reference

\**East of the Jordan*. By SELAH MERRILL, D. D., L. L. D. Archæologist of the American Palestine Exploration Society. Introduction by PROF. ROSSWELL D. HITCHCOCK, D. D. Illustrations and a map. 84 x 6, pp. xv, 540. New York: Charles Scribner's Sons. For sale by Jansen, McClurg & Co., Chicago. Price, \$4.00.

mooted questions in Biblical geography; e. g., Balaam's birthplace (p. 268), the situation of Ramoth Gilead (p. 290), the situation of Mahanaim (p. 233). These opinions are stated in an exceedingly clear manner, and, so it seems to us, are well founded. The worth of the book is self evident. It is accurate, definite, independent, and not burdened with scientific details, for which the ordinary reader does not care. These scientific details are to be published later under the title of "Topographical Notes on Eastern Palestine." The thanks of Christian readers and scholars are due both editor and publisher for this valuable aid to study.

**THE PLAN OF CREATION. †**

A few have written of Genesis and Science who were acknowledged scientists and good Hebraists. Not a few, however, assume to speak upon this subject who do not know enough of science to give their statements authority and whose acquaintance with Hebrew is worth almost nothing. The author of *The Plan of Creation*, belongs, we fear, to the latter class.

The first twenty chapters are scientific in form, and give evidence of extended reading and some ability on the part of the writer. In favor of this portion of the book, it may be said that it is reverent in spirit—a quality altogether lacking in much that is given forth by sciolists.

Our duty lies rather with chapters XXI and XXII which contain an analysis and translation of the Hebrew text of Gen. I and II. 1, 4. Here we learn a number of things for which we should be truly thankful if we did not seriously question their correctness: for example (pp. 190, 195, 204, 209) that **אֵת** means *the thing itself in its entirety, totality, sum and substance, both-also, all, each, atoms of matter*; (pp. 191, 199, 201, 214, 217) that **תְּהוֹם**, the **מ** pre-formative in **מְקוֹה** and **מִמְשָׁלָה**, and **ב** in **בְּדִתָּהּ** all mean *the*; (p. 191) that **רָחַץ** means *force, attraction of gravitation*; (p. 203) that **מוֹעֲדִים** means *perpetuity of time*; (p. 191) **פְּנָה** means *condition, state, mass*; (p. 223) that **עֲשֵׂה** embodies *the idea to create and afterwards form the material into something*. In his rendering into English, the author makes the ordinary use of the parenthesis (p. 189). Judged by this, he has failed to recognize the pronominal suffixes in **לְמִינֵנוּ**, **לְמִינָהֶם**, **בְּצַלְמֵנוּ**, **בְּצַלְמֵם** (pp. 200, 210, 214, 216); also the article indicated in the pointing of **לְאוֹר** and **לְרִקִּיעַ** (pp. 193, 196). His analysis of the Vav converse looks strange to us: **וַיִּבְרָא** and **וַיִּרְא** *created*; **וַיִּרְא** and **וַיִּבְרָא** *saw*. We submit his translation of Gen. I. 1: "In the beginning God created the atoms of matter, now forming the heavens and the earth; agitation and matter existed contemporaneous with matter." Given a theory, a knowledge of the Hebrew alphabet, a lexicon, and a fertile imagination, and such work as the above appears to us a possible result.

**THE UNION HEBREW READER. ††**

The lessons in this book are evidently so compiled and follow each other in such order as to lead to the needed familiarity with the Hebrew page. It is clearly well fitted to answer the purpose of its authors.

† *The Plan of Creation*. By R. M. WIDNEY, Los Angeles, Cal. 7½x5 pp. viii, 230. Published by the Author. Price, \$1.50.

*The Bible: A Scientific Revelation*. By REV. CHARLES C. ADAMS, S. T. D. 6¼x4¼, pp., 176, vii. New York: James Pott. Price \$1.00.

†† *The Union Hebrew Reader*: designed for Sunday Schools, and for the use of Students. By JOSEPH KRAUSKOPF, B. H. and HENRY BERKOWITZ, B. H. 9x6, boards, pp. 30. Cincinnati: Bloch and Price, 25 cents.

**KEY-WORDS. †††**

We have here a complete Englishman's Hebrew and Greek concordance to certain words which are of importance in the discussions of Biblical Theology. The references appear to have been carefully verified. The book would doubtless be of value to those who are without the larger concordances and yet desire to know the Biblical use of such tenses as *rightousness, grave, soul, spirit, &c.*

**THE BIBLE: A SCIENTIFIC REVELATION. ¶**

This neat little book is a good statement of the ultra-conservative view of the relation of the Bible and science. Its style is concise, but has a vivacity that leads to further perusal. To thoughtful, devout readers it will be of interest. We found it interesting, though inclined to write *non sequitur* over against some of the author's arguments.

**RECENT PAPERS**

RELATING TO

**THE OLD TESTAMENT.**

The Elohist Document in the Pentateuch. *The Independent*, June 8.

The Old Testament in the Jewish Church. PROF. B. C. TAYLOR. *The National Baptist*, June 15, 29, July 6.

The Key to Ecclesiastes. PROF. T. W. COIT, D. D. *Sunday-School Times*, June 17.

Job Identified. *American Christian Review*, June 22.

Fact and Conjecture. *New York Observer*, June 29.

Date of the Siloam Inscription. *The Independent*.

Late Fields in the Chaldeau Explorations. *The Independent*, June 22.

סְכוּת (Amos v. 26). *The Independent*, June 22.

שְׁלֵמִיאל (Num. I. 6). DR. BAER. *The Hebrew*, June 30.

God in the Burning Bush. DR. K. KOHLER. *Der Zeitgeist*, July 6.

The Use of the Tephilin, (Deut. VI. 8). DR. MENDES DE SOLA. *The Sabbath Visitor*, June 16.

The Talmud. DR. EMANUEL SCHREIBER, *The American Israelite*, June 9, July 7.

The Oral Law. DR. ISAAC SCHWAB. *The American Israelite*, July 7.

The Mosaic Signal Words, (Num. x. 33-36). DR. FRANZ DELITZSCH. *Zeitschrift fuer kirchliche Wissen chaft und kirchliches Leben*, No. 5.

Woman, according to the Bible and the Talmud. DR. A. J. MESSING. *The Hebrew*, June 16.

Biblical and Rabbinical Law respecting Marriage of Uncle and Niece. DR. B. FELSETHAL. *Chicago Legal News*, June 17.

Divorce in the East. PROF. ISAAC H. HALL. *The Sunday School Times*, June 17.

The Modern Teacher of Judaism. BERNHARD DRACHMAN. *The Jewish Messenger*, June 9.

Hebrew Prophets and Anti-Hebrew Czars. DR. JACOB MEYERS. *The Jewish Record*, June 23.

††† Key-Words; or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines. WILEY JONES, Norfolk, Va. 4¼x3¼, limp, pp. vi, 174. Published by the author. Price 50 cents.

¶ *The Bible: A Scientific Revelation*. By REV. CHARLES C. ADAMS, S. T. D. 6¼x4¼, pp., 176, vii. New York: James Pott. Price \$1.00.

QUESTIONS ANSWERED.

[It is proposed under this head to answer from number to number, such questions of general interest as may arise in the minds of our readers concerning points in grammar, lexicography, geography, archæology, etc. It is not expected, of course, that the answers given will in every case be satisfactory; but it is thought that possibly by this means not a few points of difficulty may be removed. In sending questions to be answered in this column, please see to it that they are questions of general interest.]

21. In Psalm 80:14, Why is Ayin written above the line ?

It is written thus as Ayin suspensum, to call attention to the fact that it is the middle of the Psalter. In the same manner the middle letter of the Pentateuch is indicated, in Leviticus 11:42, when Vav is made conspicuous.

22. Why do we find פָּרַת in one place, but פְּרוֹת in another ?

They are merely variations in the spelling of the same word. In the former the vowel is written defectively, in the latter fully.

23. Will you explain the construction of the words in the following classes: רַק הִרְחַק לֹא תִרְחִקוּ לְלֶכֶת (Ex. 8 : 24).

1) הִרְחַק is the so-called *Intensive* Inf. Abs., and with the following verb, signifies literally, *putting away ye shall not put away, or removing ye shall not remove.*

2) לְלֶכֶת is the so-called *gerundival* Inf. Const., and signifies literally, *in going.* Compare the parallel constructions :

בָּרָא לַעֲשׂוֹת (Gen. 2. 3), *he created in making.*

הִקְשִׁית לְשֹׂאֵל (2 K. 2. 10) *thou hast made hard in asking.*

In these expressions the *Infinitive* contains the principal idea and is qualified by the preceding verb which is equivalent to an adverb of manner :

1) *Ye shall not go very far away;* 2) *he made in a creative manner;* 3) *thou hast asked a hard thing.* See Ges. 142. 4. Rem. 1; Green, 269. a; Ewald, 285. a, (p. 72).

24. Is the Infinitive of the Hebrew similar in nature to that of the Latin or Greek ?

Perhaps the following summary of the subject of the Semitic Infinitive by Adolf Koch (*Der Semitische Infinitiv*, Stuttgart, 1874) will most satisfactorily answer this question :

1. "The Semitic Infinitive is really not an Infinitive in the sense of the term as used in Greek, Latin, German and English grammar; for it was originally, and has remained to the present day, a true noun, which contains in itself all the properties of the noun, and is construed as such in the sentence. The most which can be admitted is, that this noun sometimes gives up its capacity for inflection, and becomes an adverb; but never in any case does it pass over into the verb-system, in the manner which characterizes the proper Infinitive idea.

2. The Semitic *nomen actionis* expresses the abstract idea of being, acting, or suffering; and has been derived from the verb in the way in which verbal derivatives, with a concrete meaning, passed over into the abstract meaning.

3. This abstract verbal noun, through its derivation from the verb, has received the power of construction peculiar to the verb, so that it can subordinate another noun in the accusative, and attach to itself a subject in the nominative; while, on the other hand, it has no power whatever, in itself, of expressing any difference in tense or in the kind of verb." See Ewald's Syntax (transkriert pub. by T. and T. Clark) p. 148.

25. Is the so-called Daghesh-forte *firmative* recognized in Green's grammar ?

It is not.

26. What is the design of the grammatical and analytical index at the end of Gesenius' Lexicon ?

It is supposed to contain all the anomalous forms which occur in the O. T. All the most difficult words are explained, or references are given to the grammar indicating where explanations may be found.

27. Will you give the analysis of (1) וּבְכָה (Ex. 7. 25) and (2) עָלֶיהָ (Ex. 8, 17).

1. וּבְכָה is composed of (1) וּ pointed ו before a labial; (2) בְּ, (3) כָה, a rare form for כָּה, the ā being represented both vowel-point (ְ) and vowel-letter (ה).

2. עָלֶיהָ is composed of (1) the prep. עַל (upon), which treated as a plural noun, takes ׳ before (2) the 3 per f. sg. suf. הָ (her). See Ges., 103. 3; Green 239 1.

THE HEBREW CORRESPONDENCE SCHOOL.  
JULY ANNOUNCEMENTS.

1. The reorganization of the Correspondence School (see p.79) necessitates some important changes in the work. Each member will receive within a few days a copy of the descriptive pamphlet, which contains full information in regard to all the details. A letter will also be sent to each member in which he will be notified of anything that in consequence of the change, affect him in particular. It is urgently requested that the members will be prompt in answering this letter, in order that the new plan of work may be begun with as little delay and as little friction as possible. There are great possibilities for this Correspondence work. It will now require only faithfulness on the part of the members, and a good word now and then from them, to thoroughly establish an undertaking which, judged from its past history, is able to render the most valuable assistance to Christian pastors and students.

2. It may now for the first time be announced that the Department of Hebrew in the Chautauqua School of Theology, of which Dr. J. H. Vincent is President, has been placed under the charge of the Instructor. Hereafter, therefore, those Students of this School who desire instruction in Hebrew, will obtain it through the Hebrew Correspondence School, of which they will be regarded as members. This arrangement, entered into May 16th, will go into effect October 1st. Our number will receive large additions from this source.

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PROFESSOR HARPER :

- (1) Modern Criticism of the Pentateuch.
- (2) Selected portions of the Targums.
- (3) Old Testament citations in the New Testament.

PROFESSOR HULBERT :

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THE PROFESSOR OF HOMILETICS :

- (1) Analysis and criticisms of the Sermons of Distinguished Preachers.
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OPINIONS.

I am greatly pleased with the book. I expected a great deal, but it far surpasses my expectations.

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W. H. COBB, Uxbridge, Mass.

After a close examination of this modest work, I am impelled to the conviction that its conscientious use will shorten the period of acquiring familiarity with the language of the Old Testament by weeks and months. Prof. Harper is to be congratulated on the happy conception of such a legitimate contribution to the Divinity Student's Library, and also on its excellent mechanical execution.

MARTYN SUMMERBELL, A. M.

Prof. Pastoral Theol., Christian Biblical Institute, Stamfordville, N. Y.

I make constant use of the "Hebrew Vocabularies." I would not be without it for any consideration.

JOHN H. MORLEY, Winona, Minn.

The "Hebrew Vocabularies" fills a place which was unfilled before. Had such a book been available when I began the study of Hebrew it would have been of the greatest advantage to me at the time, besides furnishing a wide acquaintance with words which has not yet been gained.

REV. J. A. NELSON, Lawrence, Kansas

I have examined with care Professor Harper's "Hebrew Vocabularies." The plan is both rational and practical, and has been admirably carried out. I have long felt the need of just such a work in teaching Greek and Latin. To describe it in a word, it is *American common-sense applied to the study of Hebrew.*

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Professor of Hebrew and Old Testament Exegesis, Hamilton Theological Seminary, Hamilton, N. Y.
- JOHN N. IRVIN, A. M.,  
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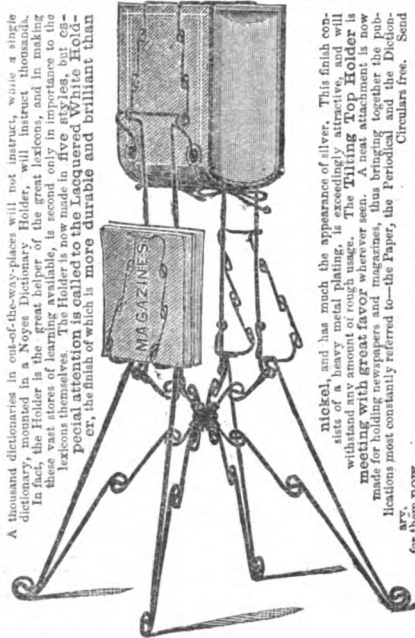
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IN THE INTERESTS OF OLD TESTAMENT LITERATURE AND INTERPRETATION.

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WILLIAM R. HARPER, Ph. D., Editor.

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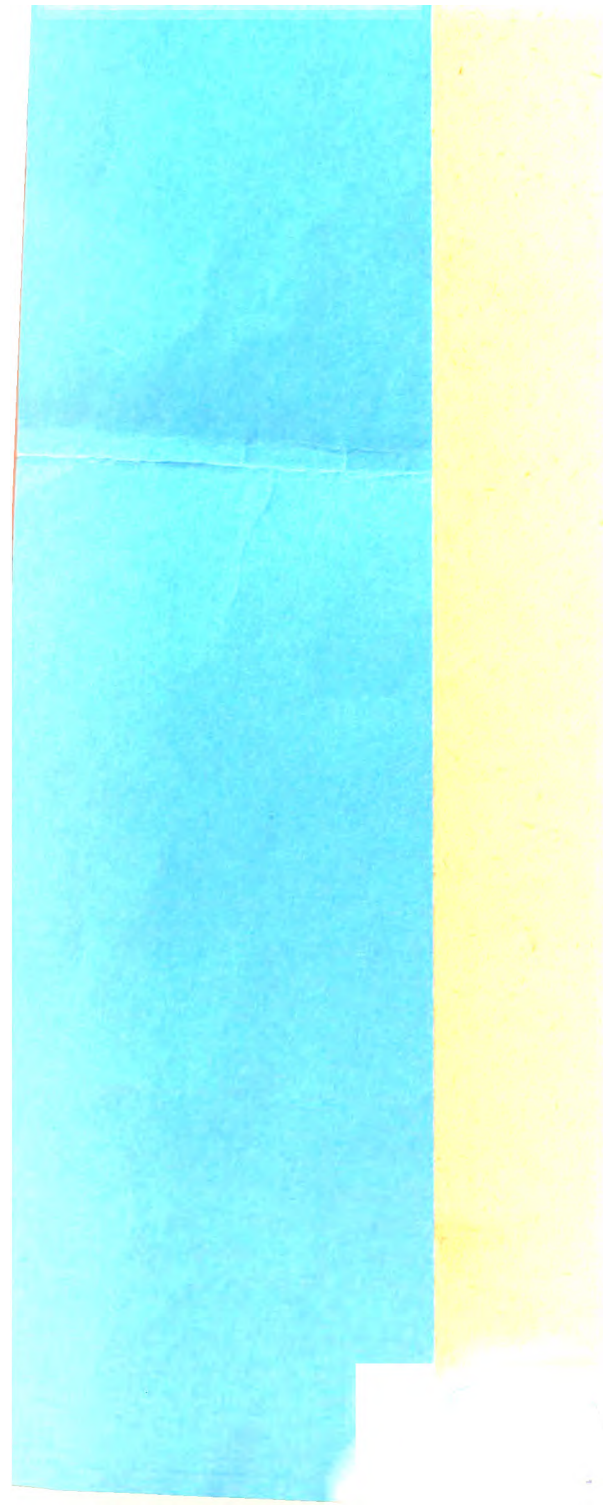
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# ⇒THE+HEBREW+STUDENT.←

Vol. II.

SEPTEMBER, 1882.

No. 1.

## HAD THE MASSORITES THE CRITICAL INSTINCT?

By PROF. WILLIS J. BEECHER, D. D.,  
Auburn Theological Seminary.

It now appears that the so-called *textus receptus* of the New Testament was very far from being the best text attainable. It sufficiently preserved the New Testament to transmit its meaning for popular use. The moral and religious teachings drawn from it were the same that would have been drawn from a more exact text; but an exact text it was not.

Is the Massoretic text of the Old Testament similarly inexact? No question more important than this now confronts the student of the Hebrew sacred books. This question is far more vital in regard to the Old Testament than it ever was in regard to the New, for at least two reasons. First, the so-called text of the New Testament never was such except in name. The *textus receptus* of no two editors was alike; and every editor had emendations to propose even on his own version of it. On the other hand, the Massoretic text has been for ages a genuine *textus receptus* of the Old Testament. And secondly, if this *textus receptus* be not an exact text, we have little hope of ever possessing a text that is exact.

This article does not propose to discuss the whole question whether our present text is exact, but only to examine a single bearing of a single branch of the evidence. The branch of the evidence to be thus considered, is that of the Massoretic tradition. This is to be examined solely as

to its bearing on the inquiry whether the men through whom our present text has come down to us, were men who appreciated the importance of textual exactness. Until some time after the introduction of printing into Europe, most copyists of the various Greek texts certainly acted on the theory that textual accuracy was of little importance, compared with the handing down of the literary contents of the text; and this habit of theirs is the most fruitful of the sources of textual corruptions.

That the scribes who handed down the Old Testament must all the more have held to the same view is now very generally assumed. Is this assumption well founded? It is at least a natural assumption on the part of Christian scholars whose gymnastic training was chiefly drawn from the Greek and Roman classics. If the texts of our distinctively Christian sacred books have suffered through the lack of critical exactness in their transmission, much more, we are apt to think, must the text of what many are in the habit of regarding as the older and inferior scriptures have suffered in the same way. If copyists were careless as to the *ipsissima verba* of those most elegant productions, the Greek classics, much more, we naturally assume, must they have been careless as to the *ipsissima verba* of any other texts. To be sure, this is not reasoning. It is mere suggestion, or mere prejudice. Probably very few scholars are conscious of having been influenced by it. But what better reason can be assigned for the opinion now so prevalent, that the Hebrew text of the Old Testament must have undergone the same processes of corruption with the different Greek texts? Among the hundreds of thousands who have embraced this opinion, how many can sustain it by any stronger argument than the assumption that any infelicity which has befallen the New Testament and the Greek classics, must, in yet greater degree, have befallen all other scriptures and all other classics?

Evidently it is conceivable that there may have been Hebrew copyists, whose habits in these matters differed from the usual habits of the Greek copyists. One who is accustomed to reproach the Israelites with superstitious adherence to the letter of the Scriptures, to the neglect of their spirit, must of course admit that this care for the letter may have characterized them in the transmission of the Scriptures, as well as in the use of them. And one who takes a higher view of Israelitish character will have no difficulty in supposing that the Israelite scribe may have been more enlightened than the Greek copyist in regard to the importance of transmitting not merely *the literary* contents of a work, but its exact text.

This is what *may have been*. We turn to the facts, and ask what *actually has been*. Were the men who handed down the Old Testament text capable of appreciating literal exactness in a text, as well as its literary value? If this question is answered in the negative, it is pretty decisive as against the minute trustworthiness of our present text. If it is answered in the affirmative, its relations to the other evidence in the case give it great weight in the opposite scale.

Using the term "Massorite," to describe not only the comparatively late Massorites who wrote out our text with its present vowels and other points, but also their predecessors who compiled the Massorah, and *their* predecessors who handed down the materials out of which the Massorah was compiled, we find a sufficient answer to our question in the Massoretic traditions that are within our reach. The most accessible portions of the Massoretic work, are found in the points and foot-notes of our common Hebrew Bibles. The facts essential to our purpose are mostly contained in these, and are very familiar.

In the writing down of the vowels, the Massorites were not content to express merely the full vowel sounds, as is done in most languages; but undertook to note the minute shades and variations of sound represented by the compound Sh'vas and Pattah-furtive. If we were directly arguing from this in favor of the trustworthiness of their text, we might be met by some one who should challenge the phonographic accuracy of their work, or even its accuracy as a means of distinguishing words and parts of speech. In order to see the whole bearing of the fact in hand upon all questions as to the Old Testament text, we should have to investigate these points. But we do not need to do this in order to see that the Massorites had in their minds the conception of the importance of minute accuracy in the transmission of even the accessories of the Scripture text. If we should admit that, in carrying out their conception, they failed phonographically; or if we should even admit that they were not entirely successful in representing the true structure and meaning of the words in some passages, this would not at all invalidate the conclusion, that they had in mind the conception of a transmission of a text more minutely accurate than has been attempted in the case of other works. That they had this conception, is proved by the mere fact that they made the attempt to realize it, whether they were entirely successful in the attempt or not.

Some of the minute variations in vocalization justify the same conclusion. Hundreds of instances of these may be found in so accessible a

book as Green's Hebrew Grammar, in the fine print connected with the verb paradigms. How does it happen, for example, that the form which would regularly be  $\text{הָעִבְרִית}$  is  $\text{הֵעִבְרִית}$  in Josh. 7:7, (being here marked with the note "So it ought to be") while it is elsewhere  $\text{הָעִבְרִית}$ ? In all these cases, an induction of the mass of instances proves to us that there was a rule for the vocalization.

We should expect, therefore, to find all the cases which fall under the rule conformed to it. But this is not the case. A multitude of variations from each rule are preserved. Many of them are annotated, and thus shown to have been handed down by design. Apparently most of them were handed down by design whether annotated or not. In general, they are very inconvenient, and utterly without significance, so far as the contents of the text are concerned. Is it possible to account for them otherwise than as the attempt of somebody to transmit all the shades of the traditional pronunciation of the text? As long as the language was a living language, these variations of sound would, of course, be constantly coming into existence. When the language ceased to be living, and was handed down chiefly by oral instruction, these established variations would still be handed down. When the attempt was made to write the vowels, they would be written as they had been traditionally pronounced. The variations as now existing show that the Massorites, as a matter of fact, were guided by the aim of preserving the traditional pronunciation. Had they followed general rules, and their own judgment thereon, they would have made all these instances uniform. Here, again, the question is not whether they succeeded in the attempt, so that we can now be sure that our present variations in the points accurately represent the variations that were current while Hebrew was still a living tongue. It is enough for our purpose, that the Massorites evidently made this attempt, and in making it, showed themselves to be possessed of a conception of accuracy of text more minute than even that of our modern textual critics.

The same distinct conception of the importance of never changing even a letter of the text appears in the well-known mode of procedure in the emendatory notes called *Qeri*. The critics who devised this plan may or may not have been otherwise competent, but they at least had a distinct idea of the importance of textual exactness.

The notes at the close of the books show the same thing. That at the end of the book of Isaiah says, for example, that the number of the verses of Isaiah is 1295, that their mnemonic sign is the word  $\text{אֲרֵצָה}$  in

Ezek. 20:41; and that the middle verse is Is. 23:21. This is evidently a mechanical device of securing accuracy in the transmission of the text. It shows that the idea of mechanical accuracy was not foreign to the minds of the men who made these notes on the Old Testament books. If we were now undertaking to prove that they succeeded in transmitting a perfectly accurate text, we should have to deal with the fact that the number of verses now in the Isaiah is 1291 instead of 1295, while the middle verse still is the one designated in the note. But however any one may explain the discrepancy, it does not change the demonstration of the fact that the men through whom this text came had clearly in mind the notion that the transmission of a text, as distinguished from the transmission of its meaning, was a thing so important that it was necessary to guard it with all possible devices for testing its accuracy.

In the Pentateuch and the Psalms, these devices are more numerous and minute. If, for example, any one will read the foot-notes on Lev. 8:7, 10:16, 11:42, 16:8, (some copies), he will find the middle word and the middle letter of the Pentateuch designated, as well as its middle verse; and in addition to all this class of checks, he will find indicated the exact position in the column, and in the line, into which certain words ought to fall, as the copyist reaches them in his work.

There is no need to specify further. It would not be a very laborious task for a Hebrew student to read through the notes of the Hebrew Bible, and thus familiarize himself with all the items of this sort. They are also mentioned more or less fully in the Bible dictionaries and books of reference. For the present purpose, we only need to get them sufficiently in mind to appreciate clearly their bearing on the one question in hand, as differing from all other questions concerning the Hebrew text. The proof from them that the men who originated and used them had a clear idea, at least, of the immense value of textual exactness, amounts not only to high probability, but to practical demonstration repeated over and over.

But how far back is the ground covered by this proof? It guarantees the intention of the copyists as far back as it goes; but does it go far enough back to be of decisive value?

Confessedly it covers the time back to several centuries before the introduction of printing into Europe. That is to say, for several centuries during which the Greek texts were being handed down through men who appreciated the importance of their contents, but not that of an exact text; the Old Testament text was handed down by men who appreciated



the importance of both. This fact destroys all the presumptions and analogies that might otherwise exist against the view that the Hebrew text was always handed down with the same appreciation of the value of textual exactness. Since this difference between the Hebrew scribes and the copyists of the Greek writings actually existed for hundreds of years, during which the two were transmitted side by side, it may possibly always have existed. Indeed, it thus becomes very likely that it always existed.

Again, our proof confessedly covers the ground to a point of time antecedent to the writing of the vowels. The conception of the written vowels preceded the writing of them. Many of the notes are much older than the written vowels. Our proof, therefore, covers the Massoretic text as now voweled and accented, and not merely the consonants of it. All through the period during which the vocalization was being reduced to writing, and ever since that period, as well as for some generations before it, the evidence we have traversed is decisive, as showing that the text was in the hands of men who knew how important it was that a text should be kept and transmitted with the minutest critical accuracy.

Traces of the Massoretic notes are found throughout the Talmuds. The farther back we go, the less abundant, of course, the evidence becomes. Probably, however, no one would deny that it is abundant enough to be decisive, back to about the time of the destruction of Jerusalem by Titus.

But beyond this, the later evidence must be allowed to have weight in determining what interpretation is to be put upon certain passages of the earlier evidence. When Josephus, for example, in the celebrated passage in his book against Apion (I. 8.), says that in all the past no one had dared to add anything to the sacred books, nor to take away anything from them, how are we to understand his meaning? Shall we take it in a strict sense, or in a vague sense? When we reflect that the conception of textual exactness presented in the Massoretic notes was certainly held by men whose lives were, in part, contemporaneous with that of Josephus, we can hardly doubt that he himself was familiar with the same conception, or that, in this passage, he intended to present it. It must be that he here certainly meant to affirm that the Jews were accustomed to preserve the text of their twenty-two sacred books, neither adding to them nor taking from them, with an appreciation of the value of textual exactness altogether unknown to the Greeks. Our position does not depend upon the truthfulness of this affirmation. The mere fact that

Josephus makes the affirmation is sufficient for us, whether the affirmation itself be true or false; for the fact that he makes it, shows that the idea contained in it was in his mind, and in the minds of men of his generation, and of generations previous to it.

In this connection, it is hardly possible to understand our Savior's expression, that one jot or one tittle shall in no wise pass from the law, in any sense which does not make it an allusion to a current familiar idea of the importance of textual exactness.

Many generations earlier than Josephus or Jesus, in the account given by the so-called Aristæus of the origination of the Septuagint, as that account appears in Josephus or in the extant letter of Aristæus, the whole amount of the pains taken by Ptolemy is represented as being taken not for the purpose of securing copies of the Jewish Scriptures, but for that of securing authenticated accurate copies of them. The accounts are full of such expressions as the following, in which Demetrius officially memorializes the King to send to Jerusalem for a copy, instead of taking such copies as were at hand in Alexandria. "It hath also happened to them that they have been transcribed more carelessly than they ought to have been, because they have not had hitherto royal care taken about them. Now it is necessary that thou shouldest have accurate copies of them."

Here again, the only point we need to use, is that this conception of the need of a remarkable textual accuracy in the Old Testament, stands out in bold relief. Our space forbids the further citing of evidence. Certainly it is not difficult to prove that this conception has attended the transmission of the standard Old Testament text as far back as we can trace the history of that transmission, and presumptively as far back as to the original writing of the books. To prove that this conception existed is, of course, a different thing from showing how far it was realized in the actual copies that were made. But it is an important element in the solution of this latter question.

## ROBERTSON SMITH'S PROPHETS OF ISRAEL.

By Prof. CHARLES A. BRIGGS, D. D.,

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Considerable attention has been given to the study of the Prophets of Israel since the masterly work of Ewald on that subject, especially by Duhm, Küper and Reuss in Germany, Kuenen in Holland and Bruston in France. Misled by Rabbinical scholars of the 17th century, Christian scholars have given their chief attention to the *legal* element in the Old Testament, to Moses as a law-giver and the Levitical institutions; and have regarded the Prophets as mere interpreters of the Law, and have neglected them save so far as they could extract from them references to the Messiah and his work, or practical and pious reflections and maxims. It is now becoming more and more evident that the most important element in the Old Testament is the *Prophetic*, even in Moses himself; and accordingly Biblical students are more and more giving themselves to this department of study. Robertson Smith has succeeded during the past winter in enlisting the interest of large audiences in Glasgow and Edinburgh, in a course of 8 lectures upon the Prophets to the close of the 8th century B. C., including Amos, Hosea, Micah and Isaiah. These lectures are now given to the public in an attractive volume of 444 pages, octavo, enriched with valuable critical notes and an index.

Robertson Smith exhibits in this volume the same characteristic features of excellence and of fault that are found in his previous volume on the *Old Testament in the Jewish Church*, and which, indeed, belong to the character of the man as a scholar of deep spiritual earnestness, evangelical fervor and supreme love of the truth, yet with a hasty impetuous nature that not unfrequently jumps at conclusions and involves him in inextricable tangles which a sober second thought and a more cautious judgment might have avoided. In order that we may do him justice in the review of his important and stirring book we will first present the features of excellence and then those that are blameworthy.

The lectures are excellent in that:

(1) They set the Prophets in the frame of the history in a most charming style with vivid delineation in their personal peculiarities, their relations to one another and the varied circumstances of their times. They show that the author has thoroughly studied the Prophets from *within* as well as from *without*, and with intense sympathy of soul with them in their conceptions and their work. No one

can read these lectures, therefore, without forming a better conception of the Prophets, in that they and their work will become more *real* to his mental vision. The sentence with which the author begins his lectures is a golden one, "The revelation recorded in the Bible is a jewel which God has given us in the setting of human history."

(2) They place the religion of the Prophets in the midst of the religions of Canaan and the neighboring nations, compare them the one with the other, distinguishing the *common* features and eliminating those that are peculiar to the religion of Jehovah. While we think that the *common* features are over-rated and the *peculiar* features are under-estimated,—in the main the author is correct in his statements: "The primary difference between the religion of Israel and that of the surrounding nations does not lie in the idea of a theocracy or in a philosophy of the invisible world, or in the external forms of religious service, but in a personal difference between Jehovah and other gods" (p. 70). "So the just consistent will of Jehovah is the law of Israel, and it is a law which as King of Israel He Himself is continually administering" (p. 72). "Under such trials a heathen religion which was capable of no higher hopes than were actually entertained by the mass of the Hebrews would have declined and perished with the fall of the nation. But Jehovah proved himself a true God by vindicating His sovereignty in the very events that proved fatal to the gods of the Gentiles" (p. 69).

(3) They seek the interpretation of the Prophets by the historico-critical method. "Instead of asking at the outset what the Prophet has to teach us, I shall inquire what he desired to teach his own contemporaries to whom his message was directly addressed" (p. 7). We should differ with the author in the application of his principle to the detailed passages, but we must agree with him that this is the only safe exegetical method for a Biblical scholar to pursue.

(4) They lay great stress upon the *solidarity* of Israel. "The basis of the prophetic religion is the conception of a unique relation between Jehovah and Israel, not, be it observed, individual Israelites, but Israel as a national unity" (p. 20). This important truth has been too often overlooked by theologians who have neglected to distinguish the various stages in the development of divine Revelation, and it should be justly emphasized. We cannot but think, however, that our author has overdone the emphasis in apparently excluding the individual relation altogether.

(5) They discern and set forth in a most earnest manner the deep spiritual character of the prophetic religion. Speaking of Amos he says: "To produce conviction of sin by an appeal to the universal conscience, to the known nature of Jehovah, above all to the already visible shadow of coming events that prove the justice of the prophetic argument, is the great purpose of the Prophet's preaching" (p. 141).—"Hosea places the essence of religion in personal fidelity to Jehovah and a just conception of His covenant of love with Israel" (p. 176).

(6) They correctly estimate the Prophet's relation to Jehovah and the essential nature of his inspiration: "It is a special characteristic of the Hebrew Prophets that they identify themselves with Jehovah's word and will so completely that their personality seems often to be lost in His. In no Prophet is this characteristic more notable than in Hosea, for in virtue of the peculiar inwardness of his whole argument his very heart seems to throb with the heart of Jehovah. Amos became a Prophet when he heard the thunder of Jehovah's voice of judgment. Hosea learned to speak of Jehovah's love and of the working of that love in chastisement and in grace toward Israel's infidelity, through rare experience of his own life, through a human love spurned but not changed to bitterness, despised yet patient and unselfish to the end, which opened to him the secrets of that Heart whose tenderness is as infinite as its holiness" (p. 178).—"In the experience of the greatest Prophets visions were of very rare occurrence. Isaiah records but one in the course of forty years prophetic work. As a rule the supreme religious thought which fills the Prophet's soul, and which comes to him not as the result of argument but as a direct intuition of divine truth, an immediate revelation of Jehovah, is developed by the ordinary processes of the intellect" (p. 221). These admirable statements deserve to be well pondered. The ordinary traditional representation of Prophecy which makes it essentially of the nature of *vision* in the *ecstatic* state is a low and degrading conception of Prophecy, deprives the Prophet of the exercise of his great faculties of soul in order to make him a mere machine in the hands of the deity. It is purely external and mechanical, and contrary to the essential spirit of divine revelation which approaches intelligent men through chosen human intelligences of various types in order to reach all men in forms easily apprehended by them. The vision theory of Prophecy shrouds the Prophets and their utterances in mystery, and tends to allegorical interpretation and conceits of the fancy and imagination which have no foundation in fact. The facts of the case are

that God chose as the organs of his revelation the finest intellects and noblest spirits of Israel and not marble images or dumb beasts or half-witted men and women.

(7) They apprehend and present the Prophetic ideal: "The drama of divine salvation, as it is set forth by the Prophets, gives a just and comprehensive image of God's working only by gathering into one focus what is actually spread over the course of long ages, and picturing the realization of the divine plan as completed in relation to a single historical crisis" (p. 342). Ordinary interpreters of Prophecy lose themselves in the mere details and seek for their realization in history, often forgetting that these are often but the external dress and forms in which the *ideal* of the Prophets is set for vividness and striking effect, and so they lose the grand lessons of Prophecy. The same faults are made with the representation of the Prophets as with the parables of our Savior. These faults have in the main been overcome in the study of the latter, and it is about time that they should cease to be made in the study of the former. The details and the forms of Prophecy can only be understood from their central lesson, and it is supreme folly for an interpreter to seek for an exact correspondence of these details with the subsequent history.

Having presented some of the features of excellence of the book we will now consider its characteristic faults. These faults are:

(1) The author gives himself without reserve to the critical school of Wellhausen, admitting frankly that he has derived assistance "especially from the writings of my friend Prof. Wellhausen."—"The writings of Wellhausen are the most notable contributions to the historical study of the Old Testament since the great work of Ewald, and almost every part of the present lectures owes something to them." This statement is the exact truth. The lectures have as their underlying and most influential principle the theory of reconstruction of Hebrew History and Literature of that most radical school. These lectures on the Prophets have as their animus to show that the Levitical system and the Deuteronomic code were unknown to the Prophets here considered. Doubtless the author has tried to keep from the Pentateuchal discussion in these lectures, but it was impossible to do so. The prophets are made to speak on this subject as they must speak, and are found to be by our author on Wellhausen's side. This subjective *a priori* theory of the Prophets hurts their proper interpretation and misrepresents them in not a few instances.

(2) The author is categorical and bold in statement, and at times careless and unguarded. Writing in brilliant sentences, pushing forward novel theories and original interpretations and statements, he apparently does not see the objections that start up on every side. Thus in going "behind the question of the supernatural as it is usually stated" to "the intrinsic character of the scheme of revelation as a whole" he takes the position: "It is a general law of human history that truth is consistent, progressive and imperishable, while every falsehood is self-contradictory and ultimately falls to pieces. A religion which has endured every possible trial, which has outlived every vicissitude of human fortune, and has never failed to re-assert its power unbroken in the collapse of its old environments, which has pursued a consistent course through the lapse of eventful centuries, declares itself by irresistible evidence to be a thing of reality and power. If the religion of Israel and of Christ answers these tests, the miraculous circumstance of its promulgation need not be used as the first proof of its truth, but must be regarded as inseparable accompaniments of a revelation which bears the historical stamp of reality." This is a grand paragraph and enlists our sympathy in many respects yet does not carry conviction with it as to its main point, that we can make the supernatural *secondary* to the grand historical reality of Christianity. The author does not seem to realize that this test requires immense periods of time in which to apply it. It would not apply to the times of the Prophets he was considering, in which the religion of Assyria seemed to more and more overcome the religion of Jehovah. It would not apply to the Jewish exiles at Babylon, or to the disciples of Jesus in the first Christian century. It does not settle the question to-day between the three great religions of the world: Mahometanism, Buddhism and Christianity. The power of the religion of Israel is in the *supernatural* element, and it is that alone which has given it the victory and this must ever be *primary*, and not secondary to anything else. The fault of Apologetes has been not that they have laid too much stress upon the supernatural element at the expense of the historical, but that they have divorced the two which should ever be treated together, and they have laid stress upon the *miracle* when they should have paid more attention to the miracle-worker, to the *Theophany* of the Old Testament, and the *authority* of the Messiah of the New Testament; and that they have in Revelation and Inspiration laid the stress upon mere externals, and allowed themselves to become absorbed in mechanical operations when they should have

- studied the nature of that Revelation and Inspiration in the *active* and varied souls of the Prophets to whom the Revelation and Inspiration were given ; in other words, they should have paid less attention to the details and the results of the Supernatural, and more attention to the supernatural force itself, namely God, working through Theophany and Jesus Christ in holy men and Prophets, in their words and in their deeds, in one grand comprehensive purpose realizing itself step by step in history.

(3) The author is at times radically inconsistent with himself from the neglect to make the proper discriminations and from the use of too strong language: Thus he claims "that it is difficult to understand how any sound judgment can doubt that Hosea's account of his married life is literal history" (p. 180), and yet in treating of the Prophecy, *Isaiah xi.*, he states: "It would be puerile to take these expressions literally" (p. 301). And again, "Not only have *Isaiah's* predictions received no literal fulfilment, but it is impossible that the evolution of the divine purpose can ever again be narrowed within the limits of the petty world of which Judah was the centre, and Egypt and Assyria the extremes" (p. 387). Now if we could feel authorized to use as strong language as the author, we would rather reverse his statements as to Hosea i. and *Isaiah xi.*, and regard that as puerile which he claims as alone consistent with sound judgment, and *vice versa*. And the third statement is altogether too *sweeping* for all the facts of the case.

(4) The author ever inclines to the *radical* side of criticism. His emendations of the text are sometimes excellent, but oftentimes in order to an exegesis that suits the theory. His separation of Micah vi. from that Prophet is not sufficiently justified by the authority even of Ewald. In displacing Joel from his generally recognized position as the leader of the choir of the Prophets, and transferring him to be "one of the latest prophetic books," without any explanation save that given in the Appendix (p. 396), he is entirely arbitrary, but is doubtless influenced by the necessity of the Wellhausen theory which finds Joel in great measure a stumbling block, as one of the early Prophets.

(5) He under-rates the importance of *predictive* Prophecy. It is true that this element has been greatly over-rated and there has been great anxiety on the part of interpreters to find predictions everywhere. It is true that "even when applied to the near future they were not always fulfilled in that literal way for which some theologians think it necessary to contend" (p. 268). But Robertson Smith is hardly



justified on this account in going to the other extreme and minimizing the predictive element to such an extent as he has done especially with regard to the Messianic idea, when interpreting Isaiah vii. 14 sq. : "He, (The Prophet), says only that a young woman who shall soon become a mother within a year may name her child 'God with us'" (p. 272), and on Isaiah xi. : "He sees a king to be required who reigns in Jehovah's name and in the strength of His spirit, but there is no proof and no likelihood that he thought of more than this" (p. 306). Our author here explains away two very important Messianic passages.

(6) The author under-rates the importance of the use of the Old Testament in the New. It is not true that "the New Testament writers do not help us to understand what a text of Isaiah meant to the Prophet himself or to those whom he personally addressed. They tell us only what it meant to the first generation of Christianity" (p. 272). For while we must distinguish in the New Testament between the interpretation of an Old Testament passage and its application, or the use of its language out of connection with another purpose or for pious edification ; yet after these discriminations have been made we may still be guided by the use of the Old Testament in the New, to a better understanding of the meaning of the Prophets, on account of the deep spiritual sympathy of the authors of the Scripture with one another, the unity of the Scriptures in the midst of the variety, and the keen religious instinct of a New Testament writer that would enable him to understand the Old Testament writer. We hold that the first work of the Exegete is to study the writing in its details and its context and its own history. But we do not consider that his work of Exegesis is done until he has considered his passage in the light of its use in subsequent Scripture and in its relation the general scheme of divine revelation.

In taking leave of this valuable and stimulating work we would recommend its use by students with caution and with good judgment, for only thus can its merits be eliminated from its defects, and its really excellent conceptions of the leading principles of Prophecy, and the general relation of the Prophet's thought to their history, be apprehended and justly estimated and improved.

## THE ORIGIN AND THE FORMAL CONTENTS OF THE TALMUD.

By REV. P. A. NORDELL.

The Talmud (from לָמַד to teach) is a depository of law, theology, exegesis, philosophy, natural science, medical learning, ethics, political and domestic economy, as these were understood and discussed in the Rabbinical schools for the space of nearly a thousand years after the return from Babylon. The numberless rules of conduct which had become an intolerable burden to the common people in Christ's days are here. Here are the hair-splitting dialectics, the subtile casuistries by which the rabbis, sitting in Moses' seat, played hide and seek with truth and righteousness. Beside this, there is a mass of mythological and legendary lore, parables, anecdotes of the rabbis, the whole tossed together in what seems at first sight almost chaotic confusion. There is hardly anything in heaven or on earth not discussed in the Talmud.

It is a mistake to suppose that the Talmud is a species of commentary on the inspired texts of the Old Testament. The Talmud claims co-ordinate rank with the Mosaic law. But the Jews themselves have not been content with such modest claims. That the Talmud in their estimate far outweighs the Scriptures in sanctity and authority is clear from the oft-quoted saying of the rabbis, "The Bible is water, but the Talmud is wine," and that it is a waste of time to study the former when one may study the latter. It is useless to argue with a Talmudist even out of the Pentateuch itself, for he answers out of the more venerated Talmud.

This excessive veneration springs from the Jewish theory of the origin of the Talmud. It is the oral as distinguished from the written law. The former inspired as well as the latter. The relation of the one to the other is well illustrated by the following example given by Moses ben Maimon in "Die Einleitung des Talmud." "The Holy One, blessed be he, said to Moses, 'In booths shall ye dwell seven days.' Afterwards he made known to him that these booths were for men only, and not for women, nor was the injunction to dwell in them incumbent on invalids or travellers; and that the cover should not be made of anything else than a sapling from the earth. . . . Furthermore he made known to him that it was obligatory to eat, drink, and sleep therein, and that its size should be not less than seven palms long, by seven palms wide, and the height not less than ten palms." All these additional regulations not

given in the Pentateuch were held as sacred and obligatory as the written commandments. This second law, or Deuterosis, Moses committed in a verbal form to the children of Israel; and again before his death he repeated it in their hearing. In this manner Moses received 613 commands \* and their explanations, viz., the commandments written and the explanations oral. These oral explanations were transmitted through Joshua, Phinehas, and the successive generations of priests and prophets until the time of Rabbi Jehudah, the Holy, in the second century after Christ. By his time the mass of legal decisions, moral reflections, theological discussions, and biblical expositions called Midrashim, produced in the Rabbinic schools, and handed down from teacher to pupil, פֶּה אֶל-פֶּה, had become so vast, comprehensive, and contradictory even, that it became necessary to reduce it to some shape or order. To his labors we owe that part of the Talmud known as the Mishna.

We speak of the Talmud as if there were but one. There are two, that of Jerusalem and that of Babylon. The Talmud Jerushalmi is the older, but the Talmud Babli is by far the larger and more esteemed of the two. Where the Talmud simply is referred to, the latter is always meant. The name Jerusalem Talmud is not correct, for after the destruction of the Temple by Titus no academy existed at Jerusalem, but at Tiberias, where Rabbi Jehudah lived and taught. The Jerusalem Talmud soon became corrupted by faulty traditions. New decisions were continually promulgated from the younger schools, and this led to endless confusion, remedied in part only by a second recension undertaken by Rabbi Johanan of Tiberias, toward the end of the third century. The confusion arising from contradictory decisions and from academic wrangles, threatened to make chaos of the oral law. In this emergency Rabbi Ashe A. D. 365—427, president of the academy of Sura in Babylon, and his friend and disciple, Rabbi Abina, undertook the cyclopean task of collecting, digesting, and reducing to writing the enormous mass of tradition which had by that time accumulated. This task was completed toward the end of the fifth century, and resulted in a work nearly four times the size of the Jerusalem Talmud.

Both consist of two leading divisions, the Mishna and the Gemara. The former is substantially the same in both, with only such minor differences as exist, for example, between the Hebrew and Septuagint texts of the Old Testament. But the Gemara, which is a commentary on the

\* Of these 248 were מצות עשה commands, and 365 לא תעשה or לאוין prohibitions. The number of commands corresponds to the members of the human body, and the prohibitions to the number of days in the solar year.

**Mishna** is different. In the Jerusalem Talmud the Gemara covers only half the Mishna, but in the Babylon the whole.

The Mishna, not from *שנה* to repeat, but from *שנה* to learn, designates what may be called the text of the Talmud, or the oral law. The *תורה שבועל פה* *verbum Dei non scriptum*, as distinguished from the *תורה שנכתב* *verbum Dei scriptum*. It stands side by side with the written law, supplements and completes it. The dialect is the late Hebrew.

It is only by an accommodation of language that the Gemara can be called a commentary. Its comments consist of diffuse rabbinical discussions and opinions, arranged for and against the disputed question. The diverse materials of which the Gemara is composed and which seem to be heaped together in almost chaotic disorder, are divided into twenty-one classes, known by the technical names of Halacha, Haggada, Joseph-ta, etc. A halacha (*הלכה* lit. a walk, hence a rule by which to walk) is a rabbinic law binding on the life and conscience equally with a positive command of the written law. Haggadoth on the contrary are those lighter portions of the texts which may be considered as "sayings," or things without authority, plays of fancy, legends, anecdotes of the rabbis, allegories and the like—flowers that bloomed alongside the rugged path of halachistic study.

The Gemara is written in Aramaic, that of the Jerusalem being somewhat nearer to the Syriac, while that of the Babylonian is purer both in grammar and vocabulary. Some parts of the Gemara seem to be written in a peculiar dialect unlike either the Syriac or Chaldee.

This compendium of Jewish thought is divided into six rubrics, the so-called *ששה סדרים* or six orders, the initial letters of which give us the technical word *שם* a term by which the Talmud is usually designated and by which it is universally known among the Jews.

These six great divisions of the Talmud are the following:

1. Seder Zeraim, contains 11 treatises, treating of the prayers and blessings to be observed in connection with the products of husbandry, the laws which concern the sabbatical parcircumcision, offerings, tithes, first-fruits, etc., etc.
2. Seder Moed, 12 treatises, the order of festivals, feasts, times, seasons, etc.
3. Seder Nashim, the order of women, 7 treatises, deals with conjugal laws, divorce, marriage duties, etc.

4. Seder Nizekim, the order of injuries, 10 treatises, deals with matters of Rabbinic jurisprudence concerning injuries of various kinds, whether done by men or by cattle.
5. Seder Kodashim, order of consecrations, 11 treatises, treats of sacrifices, oblations, etc.
6. Seder Taharoth, order of purifications, 12 treatises, deals with purity and impurity of various vessels, household furniture, etc., and how they should be cleaned.

These six general orders embrace, as we see, 63 subordinate treatises or Masichtoth. Beside these there are a number of minor treatises called *Masichtoth Ketanoth*, which usually form an appendix to the 9th volume, when the work is printed in 12 volumes.

## THE BOOK OF RUTH, CONSIDERED STATISTICALLY.

By C. E. CRANDALL.

The following statistics on the etymology of Ruth were prepared for purpose of gaining a better knowledge of grammatical forms. Though it was at first intended to analyze only the *verbal* forms, the work was found so profitable that a like treatment of the other parts of speech was included. The results of the work have been summed up and presented in this form in order to suggest to other beginners in the study of the Hebrew language a very useful exercise for private study.

I. VERBS.—The number of different verbs in Ruth is 105; of verbal forms 412. 82 of these verbs, occurring 371 times, are found in the Bible over 25 times.

Of the 26 verbs occurring in the Bible over 500 times, all except *שָׁחַח* are found in this book. Hence 25 of the verbs most frequently used in the Hebrew Scriptures furnish 233 out of a total number of 412 verbal forms in Ruth.

אָמַר occurs 54 times.	8 verbs occur 5—10 times.
הָיָה and נָאֵל occur 20—25 times.	7 “ “ 4 “
בּוֹא, הָלַךְ, and שׁוּב 15—20 times.	9 “ “ 3 “
יָשַׁב, עָשָׂה, מוֹת, and לָקַט 10—15 times.	20 “ “ twice.
	50 “ “ but once.

עָנָן, *shut up*, and צָבַט *reach out*, are not found elsewhere in the Bible.

The 412 verbal forms are thus divided among the conjugations and tenses:

Qāl.....	334	Perfect with Vav Conversive.....	21
Nīph'āl.....	12	Perfect without Vav Conversive.....	72
Pf'el.....	28	Infinitive Absolute.....	2
Pū'āl.....	1	Infinitive Construct.....	39
Hīph'il.....	32	Imperfect with Vav Conversive.....	141
Hōph'āl.....	2	Imperfect without Vav Conversive..	74
Hīthpā'el.....	2	Imperative.....	25
Pīlpēl.....	1	Participles.....	38

The 334 Perfects, Imperfects and Imperatives are thus divided among the numbers and persons:

Singular.....	288	Second Person.....	80
Plural.....	46	Third Person.....	221
First Person.....	33		

II. NOUNS.—There are 123 nouns and adjectives, and these occur 363 times. 86 of these, occurring 295 times, are found in the Bible over 25 times.

אִישׁ occurs 21 times; אִשָּׁה and שָׂדֵה occur 15–20 times; אָחִיךָ, עַם, שֵׁם, בָּת, חַמּוֹת and כָּל, 10–15 times. Of the 123 nouns 8 occur 5–10 times; 11, 4 times; 10, 3 times; 25, twice; and 60, once.

מִדְּעָת and מִדְּעָת acquaintance, and צְבָתִים bundles, are found only in Ruth.

Of the 363 nominal forms in Ruth, 277 are Singular, 9 are Dual, 77 are Plural, 237 are masc., 126 are fem.; 177 are in the absolute state, 73 in the construct, and 113 are found with suffixes.

The above statistics do not include proper nouns. Exclusive of the genealogical table at the end of the book, there are found 25 proper names, occurring 126 times. הַיְהוָה occurs 18 times, שָׂרִי twice, and אֱלֹהִים 4 times.

III. PRONOUNS AND PRONOMINAL SUFFIXES.—These are numerous, owing to the number of dialogues in the book. The Personal Pronouns occur 29 times, of which 9 are of the first person, 8 of the second, and 12 of the third.

The demonstrative pronouns occur 9 times, the Interrogative 5 times, and the Relative (אֲשֶׁר) 42 times.

The pronominal suffixes used with verbs are but few, 9 forms occurring 14 times. But the book is very rich in pronominal suffixes attached

to nouns and prepositions, and affords an excellent opportunity for their study. They occur 201 times in 26 different forms.

157 are attached to singular nouns and 44 to plurals; 50 are of the first person, 54 are of the second person, 97 are of the third person; 181 are singular, 20 are plural.

IV. PARTICLES.—There are found 21 adverbs which occur 72 times.

Vav conversive is used 141 times with the Imp., and 21 times with the Perf.

Vav conjunctive occurs 94 times and is pointed as follows :

With Sh'vâ, 68 times; with Tsêrê, once; with Hirêq, twice; with Pättâh, 4 times; with Shûrêq, 19 times.

But four other conjunctions are found in the book, viz.: ׀, ׀, ׀, and ׀, occurring respectively 28, 8, 9, and one times.

The article occurs 118 times, pointed

Regularly, 78 times; with Pättâh, twice; with Qâmêts, 23 times; combined with inseparable prepositions 15 times. He Interrogative occurs 8 times, regularly pointed 7 times, and with Pättâh once. The sign of the definite object has Tsêrê 8 times and Sêghôl 24 times.

The Inseparable Prepositions are pointed as follows :

	כ	כ	ל
With Sh'vâ.....	16	8	36
With Hirêq.....	5		7
With short vowel corresponding to compound Sh'vâ.....	3	1	7
With Pretonic Qâmêts.....			7
With Pättâh.....			2
With Tsêrê.....			3
Combined with article.....	11		4
Combined with suffixes.....	8		49
Total.....	43	9	115

׀ occurs, written separately 6 times, as a prefix 28 times.

It is pointed with Hirêq and Daghesh-forte, 20 times, with Tsêrê 6 times, with Hirêq once. It is reduplicated when combined with a suffix, once.

There are but seven other prepositions used in the book, ׀ occurring 19 times, ׀ 8 times, ׀ 12 times, ׀ 15 times, and all others 6 times.

The total number of words in the Book of Ruth is 1280.

From the above facts, however unimportant they may seem to be in themselves, one inference may be drawn which is worthy of consideration. The occurrence of so large a number of the most familiar Hebrew

words and the great variety of forms which we find here demonstrates that the Book of Ruth is a most valuable part of the Scriptures for study by the beginner in the Hebrew language. Probably no other portion of the Bible of equal length is so well adapted to furnish the student with a *working* vocabulary, and with an accurate knowledge of grammatical forms.

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### GENERAL NOTES.

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**Scenery of Palestine.** — One who has always lived in the Lebanon mountains, in the coast towns, or in the great cities such as Damascus and Jerusalem, can not realize the wealth of natural beauty of which Palestine is possessed. Even this oppressed and poverty-stricken country has fertile fields and broad plains, rich soil free from stones, beautiful groves, and far-reaching landscapes, such as would be praised if found even in the fairest lands of the globe. The Sea of Galilee is more like a work of art than like a natural formation. Its beauty is developed by study, like that of Niagara, or like that of the lakes of Switzerland or Scotland. The silent hills about it clad with verdure, the shadows moving over its surface, the numerous flocks on plain and mountain-side, the water-fowl sporting in bay and inlet, men and animals loitering on the shore, here and there in the fields a ploughman or a shepherd, and, most inspiring of all, Hermon down in the north, overlooking the whole, form elements sufficient to enrich any landscape; but in this case we have sacred associations which throw a special charm over the whole.—*From East of the Jordan.*

**A Hymn to Mitra.** [Rig-Veda, III. 59. 7.]

To man comes Mitra down in friendly converse,  
Mitra it was who fixed the earth and heaven;  
Unslumbering mankind he watches over,  
To Mitra, then, your full libations pour.

Oh, may the man forever more be blessed  
Who thee, Aditya, serves by ancient law!  
Sheltered by thee, no death him touch, no sadness,  
No power oppress him, neither far nor near.

From sickness free, rejoicing in our strength  
And our stout limbs upon the round of earth;  
The ordinance of Aditya duly following:  
So stand we ever in the guard of Mitra.

Most dear is our Mitra, high in heaven,  
Born for our gracious king, and widely ruling.  
Oh, stand we ever in his holy favor  
Enjoying high and blessed happiness.



Yea, great is Mitra, humbly to be worshiped  
 To man descending, to his singer gracious.  
 Then let us pour to him the high Aditya,  
 Upon the flame a faithful offering.

—From Keary's *Outlines of Primitive Belief*.

**Clausula Libri Geneseos.**—The unpointed Hebrew words following each book in the Hebrew Bible have, doubtless, puzzled many readers. Those following the Book of Genesis are given below as pointed and translated in Baer and Delitzsch's Text of Genesis:

הֶזְקִי: סָכּוּם פְּסוּקֵי סֵפֶר בְּרֵאשִׁית  
 אֶלֶף וְחֲמִשׁ מֵאוֹת וּשְׁלֹשִׁים וְאַרְבָּעָה.  
 וּסְמֵן אֵ"ךְ דָּ"ל; וְחֲצֵזֶן וְעַל־חֲרָבָה  
 תַּחֲיָה: וּסְדָרֵיו אַרְבָּעִים וּשְׁלֹשָׁה.  
 וּסְמֵן גֹּ"ם: וּפְרָשִׁיּוֹתָיו שְׁתַּיִם עֲשָׂרָה.  
 וּסְמֵן ו' ה': וּפְסָקוֹתָיו עֲשָׂרִים  
 וְתִשְׁעֵי. וּסְמֵן טו"ב הו"א: וְהַתִּיבוֹת  
 הַנִּקְוֹדוֹת חֲמִשׁ. וּסְמֵן גֹּ"ב: וְכַתִּיבּוֹ  
 וְקָרְיָיו שְׁלֹשִׁים וּשְׁנַיִם. וּסְמֵן ל' ב':  
 מִנֵּיִן הַפְּרָשִׁיּוֹת הַפְּתוּחוֹת שְׁלֹשָׁה  
 וְאַרְבָּעִים. וְהַסְתוּמוֹת שְׁמֹנֶה  
 וְאַרְבָּעִים. הַכֹּל תִּשְׁעִים וְאַחַת  
 פְּרָשִׁיּוֹת. וּסְמֵן צ"א: שְׁנוֹת הַסֵּפֶר  
 אֶלְפִים וּשְׁלֹשׁ מֵאוֹת וְתִשְׁעֵי שְׁנַיִם.  
 מִיּוֹם שֶׁנִּבְרָא הָעוֹלָם עַד שְׁמַת יוֹסֵף:

Fortis esto! Summa versuum libri Geneseos mille et quingenti et triginta et quatuor, signum א"ך דל (vox memorialis: א' 1000, ר' 500, ל' 30); et medium eorum versus 27, 40. Et sectiones ejus quadraginta et tres, signum ג"ם (ג' 3, ס' 40) et Pericopae ejus duodecim, signum ז"ה (ז' 7, ה' 5). Et loci pasekati ejus novem et viginti, signum ט"ו ב' ה' 5, ו' 6, א' 1). Et voces punctatae quinque, signum ג"ב (ג' 3, ב' 2). Et scripta et legenda ejus triginta et duo, signum ל"ב (ל' 30, ב' 2). Numerus pericoparum apertarum tres et quadraginta, et clausurarum octo et quadraginta, in universum nonaginta et una, signum צ"א (צ' 90, א' 1). Anni libri duo milia et trecenti novem anni, a die creationis mundi usque ad mortem Josephi.

**The Revised Scriptures.** The American Bible Revision Committee, at their July meeting, completed the second revision of the Old Testament Canon. The entire Old Testament has now been gone over on both sides of the Atlantic, but further time will be required to make full comparison of views, and to unify the renderings adopted. No time has as yet been made public for the appearance of the Old Testament; but it is expected that in the course of the year 1884 the great work will be concluded, and its results given to the world. It may be expected that the Old Testament Revision will encounter less criticism than the New Testament,—first, because there are fewer who have, or who will think they have, the ability to judge of the work; and secondly, because the need of revision is so much greater in the Old Testament, and the improvement will be in proportion so much the more manifest.—From *S. S. Times*.

**וימד שש שעורים**: Ruth III. 15.—In Ritter's *Erdkunde*, Pt. xv, section I, 2nd Edition) p. 351, we read: "The wild boar is the greatest destroyer of the barley fields containing Sch'air Arabi, *the common barley*, which grows everywhere in Palestine; consequently the Arabs sow the so called Sch'air Cheschaby or six-rowed barley, because this is not disturbed by the wild hogs."

The above note may, in my judgment, be pertinent to the interpretation of the expression **וימד שש שעורים**, Ruth III. 15. The commentators and translators without further ado supply the word **מאה** *measure*. Thus Fürst in his lexicon, sub voce **שערה**, indicates the word **מאה** or **איפה** [ephah] as fallen out. The Talmud, Synhedrin fol. 93, will not concede the ellipsis, because the weight of **מאה** would be too heavy for the strength of a woman, still less could it denote 6 grains of Barley because that would not be a gift befitting Boaz; and it assigns to the **שש שעורים** an allegorical sense. The Chaldee paraphrase endeavors to do away with the first objection and translates thus: "He measured six Sain [Heb. **סאים**] and laid them upon her and there came over her a divine power so that she might carry them;" but it nevertheless adds the Talmudic interpretation of the six pious persons who were descended from Ruth.

According to Ritter's statement we can understand by **שש שעורים**, which corresponds exactly to the Arabic name Sch'air Cheschaby, the noble species, from which Boaz measured out to her a quantity, not more closely designated; and that he thereby, as also other touches in the narrative indicate, recognized her not as a foreigner and beggar, but as one quite his equal.

For my conjecture it is worthy of notice, that the narrator (III. 17) has Ruth in her report to her mother-in-law, make mention not of the quantity but only of the quality of the present, in that he puts into her mouth the words: He has also given me this six (-rowed) barley.

It is possible or indeed probable that the Talmud also, in its interpretation of the six-fold blessed persons who are said to be denoted by the **שש**, has in mind the six-rowed barley.—*From German of F. S. Rens.* F.

**How Old Was Solomon When He Began To Reign?**—The historical books of the Old Testament give no immediate and definite answer to this question, consequently expositors and those who make special study of Israelitish history are of very diverse views respecting I Kgs. III. 7. Diestel, for example, speaks of him<sup>1</sup> as "hardly in his twentieth year"; the *Calwer Bibelerklaerung*, "at least twenty years old"; the Jewish Biblework of Fürst, "twenty to thirty years old." The article in *Riehm's Handwoerterbuch* [Manual Lexicon] draws attention to the fact that according to the book of Kings itself (I Kgs. XIV. 21; XI. 42), Rehoboam was already at this time one year old; and, consequently, we should beware of inferring from **נער קטן** (I Kgs. III. 7) that the King was very young. It was the more surprising to find despite this, in a very ancient authority<sup>3</sup> a definite time of life assigned to Solomon at his accession to the throne, viz., the *twelfth* year. There it is said: Solomon was King of Israel when twelve years old, and Josiah in uprightness when eight, likewise also Joash began to rule the people at seven years of age. These three Kings are cited in this connection as examples in proof that a young man who has not yet reached the canonical age of fifty years, may in case of neces-

sity and worthiness be made Bishop. The assertions respecting Josiah and Joash rest upon quite definite biblical dates (see II Kgs. XI. 4; XXII. 1); but upon what is the first, that concerning Solomon, founded? By further investigations, it has been found not to be so isolated as it at first appeared to be. A neighboring Jewish teacher informed me that a Hebrew commentary מנחה קטנה (I Kgs. II. 2) interprets אִישׁ לְאִישׁ: "Thou wilt become a man. Solomon was as yet not אִישׁ [a man], nor בֶּר מִצְוָה [son of commandment, confirmed], he was only in his twelfth year." This statement is also made by the ablest Jewish commentator, Raschi, who bases it upon the following computation:

Solomon's birth, (II Sam. XII. 24), and Amnon's infamous treatment of Tamar (II Sam. XIII), occurred at the same time (because they are related, the one immediately after the other?).

To the murder of Amnon (XIII. 23), 2 years.

Absalom's residence in Geshur vs. 38, 3 years.

Absalom's residence in Jerusalem (XIV. 28) to the time of his rebellion, 2 years.

Famine during the time of David, (XXI. 1), 3 years.

In the eleventh year of Solomon, the numbering of Israel [by David] which (XIV. 28) lasted nine months.

In the twelfth year, David gave his last mandates. Such an age as this does not, however, fit the idea which must, according to the books of Kings, be had of Solomon at his accession to the throne. But how comes the Apostolical Constitutions by its account? Is it also to be met with elsewhere? Josephus says<sup>2</sup>: And Solomon dies, being already aged, having reigned 80 years and having lived 94 years.

[I Kgs. XIV. 21 and XI. 42 certainly indicate an age of twenty years or upward, possibly somewhat under twenty, surely more than twelve. The computation of Raschi can only rest upon the supposition that the narrative in Samuel includes all the events of David's reign and relates them in exact chronological order. F]. From the German of E. Nestle, Zeitschrift fuer die alttestamentliche Wissenschaft-

<sup>1</sup> Art. Solomon, Herzog's Real-Encyclopädie.

<sup>2</sup> P. 403. In evident disagreement with this statement is that on p. 330, in which his birth is removed to the third decade of David's reign.

<sup>3</sup> Apostolical Constitutions II. (Ed. Lagarde 14, 17).

<sup>4</sup> Rabbi Solomon Isaac of Troyes † 1105.

<sup>5</sup> Archaeol. 8, 7, 8.

הִלַּךְ AND יָלַךְ.—Most of the grammarians assume, as is known, that with respect to the stem-form and inflection of the Hebrew verb for *go*, two parallel roots unite by metaplasm. Müller assumes (§ 96) that הִלַּךְ springs from יָלַךְ by the change from u to h. But an old root יָלַךְ, יָלַךְ *go* is not elsewhere found in the Semitic. Consequently other grammarians have attempted to trace back to הִלַּךְ those forms which appear to belong to the assumed root יָלַךְ, יָלַךְ. I believe that these last are upon the right course, but they have not yet pushed on to the starting-point of the divergence.

This starting-point is the causative. Originally it must have been pronounced הִהִילַךְ in the perfect, hence with h at the beginning and at the end of the same

syllable. The tendency to dissimilarity put aside the *h* as the closing sound, and this made necessary the lengthening of the preceding *ä* to *â* and the succeeding change of *â* into *ô*. This *ô* arising from *â* was regarded as coming from *au*, and thus the way was opened for the construction of new forms after the manner of verbs originally פ"ו.

It is hardly necessary to call attention to the fact, that the same phenomenon of a tendency to dissimilarity [in the initial and final sounds of a syllable] is present here in the case of ה as is familiar in the א of verbs א"פ. In these latter, it is well known that the first person singular, imperfect Qäl, as אכל, אחז does not depend upon the same steps as the other persons, e. g. יאכל, תאחז. In the first forms, the invariable orthography, with only one א, indicates that the second א which closed the syllable, disappeared very early<sup>3</sup>.

Should any one, perchance with a view to the rejection of this explanation of the theme ילך, suggest a question as to why this secondary theme has not pressed itself into the perfect Qäl, I would reply by asking why the secondary theme יטב, which sprung similarly from טוב, is restricted to the imperfect Qäl.

Beside הלך, there is in Hebrew only one verb occurring in the causative, which has in its root an initial ה and a medial strong radical, viz. הפך; and this is found (Job. xxx 15) in the perfect Hôph'al, הִפְּכֵהוּ. In this form, therefore, the etymological consciousness has triumphed over the tendency to dissimilarity which demanded הִפְּכֵהוּ. Nevertheless there also appears in this verb the same differentiation of sound as takes place with הלך. Geiger says<sup>4</sup>: "הפך makes many forms from יפך in the Hîph'il, thus יופך." To judge from the examples which both Geiger and Levy<sup>5</sup> give, the Hîph'il has a technical, agricultural signification, *to plough up*. These examples are, indeed, not beyond doubt, for nowhere do we meet with a decisive Hîph'il as יופיך, הופיך. We have only such forms as יופך, אופך, which if in the Hiphil could only be taken as Jussive, but as such would not fit well into the context. Hence Levy refers them to the otherwise un-Hebraic root אפך, from which they may be made as Qäl imperfects, after the manner of verbs א"פ<sup>6</sup>. I suggest that the form of the Jussive Hîph'il, יופך, which is exactly similar to an imperfect Qäl א"פ, has caused confusion in the speech because a causative signification is not definitely indicated in the form.—From the German of Franz Praetorius, *Zeitschrift fuer die alttestamentliche Wissenschaft*.

<sup>1</sup> Ewald, *Hebraische Sprache des Alten Bundes*, 8th edition, § 117. c; Gesenius, *Grammar*, 23d edition, § 69, Remark 8.

<sup>2</sup> [The changes suggested by the author are: הוּלִיךְ, הוּלִיךְ, הוּלִיךְ, הוּלִיךְ. F.]

<sup>3</sup> Nöldeke in *Zeitschrift fuer die Morgenlaendische Gesellschaft*, XXXII, 593; Fleischer zu De Sacy I, § 133.

<sup>4</sup> *Lehrbuch zur Sprache der Mischnah*, § 18. 2.

<sup>5</sup> *Neuheb. und Chald. Woerterbuch*, I. 143.

<sup>6</sup> [The regular forms for the imperfect Qäl of this verb as א"פ, would be: אפך, אפך; but the א is often omitted, and in a few instances י is inserted. See Green's Gram., § 111. I. b, and Gesenius' Gram., § 68. 2 Rem. Omission of א and insertion of י would give יופך, אופך as Qäl imperfects. F.]

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**EDITORIAL NOTES.**


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**Change of Form.**—At the request of many of those most interested in **THE HEBREW STUDENT**, it has been decided to change its form. We trust that the change will be agreeable to all. The present form, as will be seen, is more expensive. The necessity of using better paper increases considerably the cost. We issue this month a 32 page number. It will be increased to 48 pages if the sympathy of those who ought to aid in such an enterprise, shall be accorded us. The continuance of **THE HEBREW STUDENT** is no longer a question ; it remains to be seen, however, whether the friends of Old Testament learning will render that aid and encouragement which are necessary to make it what it ought to be in respect to size and quality. The regular subscription already numbers nearly *one thousand*. It ought to be three thousand within a year from the date of issue of the first number. The low rate of subscription renders it impossible to pay a commission which will justify any one in entering upon the work of canvassing for it. This work must be done by its friends. There is not a subscriber who could not, if he were so minded, send a list of three to ten additional names. Is there any reason why you should not do this? *Will you not do it?*

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**Another Professor Of Hebrew At Harvard.**—We understand that David G. Lyon, Ph. D., has been chosen as assistant Instructor in Hebrew and the Semitic languages at Harvard University. It is whispered that Dr. Lyon is a former favorite pupil of Dr. Toy. Mr. Lyon is a man of iron industry who, in closing his period of special study at the University of Leipzig, submitted as a thesis on his application for the degree of Doctor of Philosophy, the Assyrian text of Sargon re-edited with notes. The thesis bore traces of originality and diligent research on every page, and has already called forth high commendations from prominent oriental Scholars. It is known at Leipzig that Dr. Lyon is in high favor with Professor Friedrich Delitzsch, the Assyriologist. The management of Harvard University is to be congratulated on the accession of Dr. Lyon to the working force of one of the oldest of American Colleges. What other American Colleges, following the lead of this advance step of Harvard University, will make provision for a more generous and thorough study within the Semitic field? Any changes in this direction are to be hailed with satisfaction.

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**Wellhausen.**—Julius Wellhausen has just published a book which gives the results of his studies as to the life and work of Muhammed. This prophet calls forth terms of exalted praise. His work, as compared with that of the founder of the Christian religion, receives very favorable consideration.

The book is specially noteworthy, however, as marking a decided change in the plans and work of this unquestionably able scholar whose writings have so greatly stirred the theological world, in these latter days. It is a purely philological study which is here undertaken. The author speaks of it in this manner and alludes to the fact that it is a change from his theological labors. It is understood that not

alone in his publications but in his University work as well, Theology has been abandoned for Philology, pure and simple. The chair of Theology at Greifswald is to be exchanged for an assistant's position (*Professor extraordinarius*) at Halle, where he will lecture on Orientalia, as a member of the Philosophical Faculty. This step is regarded by many as but the logical outcome of Wellhausen's writings. Having assailed the foundations of theology till many of the most valued positions had seemed to him untenable, he could not as an honorable man and consistent logician continue to teach that which was expected in a Theological faculty. In going to Halle, he finds a larger, more famous school, but is given a place of lower rank. His future course will doubtless be watched with undiminished interest. Will he go still farther away from all that is theological?

**Summer Study.**—Is it true that only superficial, slipshod work is done at "Summer Schools?" An impression of this kind is very general, and indeed many claim that only this kind of work *can* be done. That there is abundant ground for this impression is undeniable. There are facts which seem to go far in establishing it; yet care must be taken not to generalize too hastily. In Hebrew, for instance, will any one say that the work done under Dr. James Strong, at Chautauqua, or that under Dr. Willis J. Beecher, at Asbury Park, was not of the very highest order? It ought in fairness, however, to be said, that in two other places where it was professed to teach this language, the work was of a most deplorable character. It must be confessed that the chances for doing a reasonable amount of a reasonable quality of work at a place of summer resort, are less than for doing the same in College or University; for (1) men go to these places professedly to seek rest, not to work; and (2) the multitudinous variety of entertainments, which the managers arrange for the purpose of drawing crowds, tends greatly to distract and disturb those whose desire it is to study. Yet it cannot be questioned for a moment that good work *can* be, and *is* being done. Two facts bearing on this point deserve recognition: (1) *as a rule* only the *best* talent is employed to give instruction. Now no one will deny that a first-rate teacher will accomplish far more, in both quality and quantity, even under the most disadvantageous circumstances, than a second-rate or third-rate teacher, under circumstances the most favorable. (2) Summer School students work voluntarily. They come to receive instruction, because in their regular work they have felt the need of that instruction which they now have the opportunity of obtaining. They are, for the most part, men and women of ability, with whom it is a principle to make the most of everything that presents itself. They come hungry for the information which is offered. Will not such students work in spite of distraction and disturbance? Let it be granted that superficial work is done in many of the so-called Summer Schools, in just as many Colleges and Theological Seminaries *proportionately* is the work, which is done, a farce, if judged by any true standard.

**The True Massoretic Text.**—One hindrance in the way of accomplishing the task that belongs to the science of the Textual Criticism of the Old Testament, is the fact that, as yet, the true Massoretic Text has not been finally determined.

Indeed, this determination could not before now have been made. For until very recently, neither the Massorah itself had been collected into one body, nor had all the various MSS. of it been thoroughly collated. In the old days, when MSS. were slowly copied, and printing was laborious and costly work, those who ordered MSS. copies of the Hebrew Old Testament, or who printed editions of the Hebrew Text, secured for their books only so much of the immense body of the Massorah, as each could afford, or was willing, to pay for. Thus it has come about that no MS. or printed edition of the Hebrew Scriptures contains the entire Massorah. It is easy to see that a careful collation of existing MSS., and a gathering of the entire Massorah into one body, are necessary preliminaries to the determination of the true Massoretic Text. This work, we are happy to say, has at last been done. Dr. Ginsburg, who has given twenty years to travel, and to the study of the MSS. and editions of the Massorah, is now publishing the results of his labors, in England, in four large folio volumes. Three of these volumes are to contain the Hebrew text of the entire Massorah, and the fourth volume will give an English translation of those portions that are a key to the import of the whole work. It is hard to say whether we ought most to admire the patient scholarship, the indomitable energy, or the love for God's Word, to which this work bears witness. With no hope of pecuniary reward, the means for publishing this great work being secured through the generosity of pious and noble hearts, Dr. Ginsburg has given twenty of the best years of his life to this task, content, as he himself says, if he has thus contributed towards determining the true form of the Hebrew Scriptures. To such devotion, such piety, such scholarship, which God has given to the church in noble men all along the centuries, do we owe the possession of the Word of God in its present purity.

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**Old Testament Literature.**—Much, these days, is being written upon the Old Testament, much that is valuable, much too that is worthless. To so great an extent are Old Testament questions occupying the attention of the ministry and the laity of our churches, that the Reviews are, in some cases, almost entirely taken up with papers devoted to these or closely related subjects. Publishers appreciate the fact, and send forth volume after volume in this department of study. Nor are pastors behind-hand in this matter. It is a constantly recurring question: "Can I not afford to purchase this book? Must I not have it?" It is certainly true that money is spent in no better way than for books, provided, of course, the books are what they claim to be. It is safe to assume that of the books published in this department, not one-half are worth the paper upon which they are printed. But how is this fact to be determined? The publisher will naturally recommend his own publication. Newspapers, it is true, furnish reviews of the current literature, but is it always reliable and trustworthy? Is there any way by which a pastor, who cannot gain access to a certain book, may be informed of its value? It is in this connection, perhaps, that mention may be made of THE HEBREW BOOK EXCHANGE, which has just been organized. It will be one of the chief functions of this exchange to furnish information concerning books relating to the Old Testament or to the department of Semitic Study. If one desires to know the price, size, publisher, date of publication, or character of a given book, or

the general estimate set upon it, such information will be furnished by *The Exchange*. Its other functions need not be spoken of in this place. It is believed that the opportunity of obtaining such information will be gratefully welcomed by many book-buying pastors and students.

### QUESTIONS+AND+ANSWERS.

[*Questions of general interest, relating to the Old Testament and to the Hebrew Language will be published in one number of The Hebrew Student and the answers to these questions will be published in the succeeding number. It is expected that the answers as well as the questions shall be furnished by readers of the journal. The initials of the interrogator and of the answerer will be appended in each case. Readers are requested to forward to the Editor questions which may occur to them from time to time, and answers to such of the questions as they may see proper to consider.*]

1. What passages in the Old Testament contain the word "drive out" or "expel," as applied to the Canaanites, and also the word "destroy" used in the same connection? C. A. H.

[The writer of course desires the passages containing the Hebrew words so translated.—*Editor.*]

2. Where can I get the most *authoritative* and *exhaustive* statement about the early inhabitants of Canaan? Our mummied friend, Rameses II, waged war with the Hittites, the Egyptians afterwards were engaged with the Philistines; but in what period, and in what succession did the early people inhabit Canaan before Abraham became a Westerner? C. A. H.

3. In the Baer and Delitzsch text, there occur several cases where  $\text{---}$  is found before  $\text{---}$ , e. g. in פִּתְּחָן Isa. III. 17. Are not these errors in pointing? M. L. H.

4. What is the force of the word אָמַר in Ex. II, 14. A. E. J.

5. What is the difference between the Qāl Passive Participle and the Niph'al Participle?

6. What are some of the best books giving information concerning the manners, customs, language, etc., of the Egyptians at the time of the Exodus? S. C. D.

7. What is the explanation of the use of the point after Sh'vâ in נֶחֱמָר Gen. III. 6 (Baer and Delitzsch text)? M. B. L.

8. Does Gesenius' Grammar recognize the doctrine of the intermediate or half-open syllable? H. L. S.

9. I understand, of course, that when a final He is treated as a consonant, this fact is indicated by Mäppiq. But the question rises, when is it a consonant, and when is it merely a vowel-letter? H. L. S.

10. Why is ה written small in the word בְּהֵבְרָאִים (Gen. II. 3)? O. A. B.

11. What is the best construction of the words וְכָל שִׁיחַ (Gen. II. 5)?

O. A. B.



### BOOK NOTICES.

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

#### **THE COMPREHENSIVE COMMENTARY ON THE QURAN.\***

The plan adopted by Mr. Wherry in preparing his comprehensive Commentary on the Quran is thus stated in his preface :

1. To present Sale's translation of the Quran in the form of the Arabic original, indicating the *Sipara*, *Surat*, *Ruqu of the Sipara*, *Ruqu of the Surat*, etc., as they are in the best Oriental editions.
2. To number the verses as they are in the Roman Uerdu edition of Maulvi Abdul Qadir's translation. This arrangement will be of special benefit to missionaries in India.
3. To exhibit in the notes and comments the views of the best Muslim commentaries. Much has also been culled from the best European writers on Islam.
4. To the above is prefixed Sale's Preliminary Discourse, with additional notes and emendations.

These notes and emendations are essential to a correct understanding of the Quran by English readers. Sale's translation partakes so much of a personal exposition or interpretation that it gives us his views of the Quran, rather than the Quran, pure and simple. And modern research has brought to light many things concerning the history of the Arabs which greatly modify many of Sale's statements. Mr. Wherry has supplied the needed corrections. His judicious comments "call special attention to certain doctrines of the Quran, *e. g.*, its testimony to the genuineness and credibility of the Christian Scriptures current in the days of Muhammed ; the evidence it affords to its own character as a fabrication ; its testimony to the imposture of the Arabian prophet, in his professing to attest the *Former Scriptures*, while denying almost every cardinal doctrine of the same,—in his putting into the mouth of God garbled statements as to Scripture history, prophecy, and doctrine, to suit the purposes of his prophetic pretensions,—and in his appealing to Divinity to sanction his crimes against morality and decency." Mr. Wherry has performed his work in a most scholarly manner. His edition of the Quran is undoubtedly the best.

#### **A STUDY OF THE PENTATEUCH.**

One of the best points in connection with this book is the fact that it is intended for *popular reading*. Ministers, we think, would be greatly surprised did they know how familiar to their parishioners the questions discussed in this book, and others of a similar nature have become within a few years. This is lost sight

\* A comprehensive Commentary on the Quran: Comprising Sale's Translation and Preliminary Discourse, with additional Notes and Emendations, together with a complete Index to the Text, Preliminary Discourse, and Notes, By the Rev. E. M. Wherry, M. A., vol. I., and vol. II. in the English and Foreign Philosophical Library. Boston, Houghton, Mifflin and Company, 1882. Price, \$4.50.

of in the world of scholarship, and the great mass of matter written on these subjects is, for the most part, of such a character as to be of no service to the ordinary reader. Dr. Stebbins, a teacher of many years, a scholar of ripe experience, has undertaken the difficult task of presenting a most intricate subject, in a popular manner, and it is due the author to say that he has succeeded admirably. His *Introductory Examination\** of *Kuenen's Religion of Israel* is *cutting*, fresh, and upon the whole, satisfactory. He makes no assertions which do not seem backed by careful and laborious research. The second part of his work is presented in a manner more clear, in a style more simple than we have ever before seen. After a brief Introduction he takes up the *External Evidence* of the Mosaic Authorship of the Pentateuch as found in writings (1) from Christ to Malachi, (2) from Malachi to the Captivity, (3) from the Captivity to David, (4) from David to Moses. Under the head of *Internal Evidence* there are taken up the questions: (1) Antiquity of Style; (2) Contents and Structure; (3) Undesigned Coincidences; (4) Minuteness of Details; (5) Chasms in History; (6) References to Egyptian Customs; (7) Adoption of Egyptian words and Rites; (8) No Evidences of Later Enactments, etc. It is sufficient to say that every pastor, every Sunday-school Teacher should read this book.

#### *THE BOOK OF ENOCH.*†

The existence of an ancient apocryphal book called Enoch is abundantly proved by the references made to it in Jude and nearly all the church Fathers; and the character of these citations are such as to show beyond all doubt that it was virtually the same as the one now before us. The book is somewhat prophetic in character, seeking to unravel the past and future mysteries of divine providence under the assumption of a superhuman source of information. It discusses theological questions, such as the relation between men's sin and God's justice, the part of God in the wonderful workings of natural laws, the final and universal overthrow of evil powers and the reign of Jehovah, the pre-existence, or rather pre-mundane existence of the Messiah, his coming and inauguration of the long-expected kingdom of glory, the resurrection and the rewards of the good after death and the punishment of the wicked.

We regard this book, in its present form, as an invaluable contribution to theological study. It is one of the oldest specimens of apocalyptic literature and reflects the convictions and desires of God's people at various periods of their history. It was modeled after the old prophets and was written in a devout spirit and for religious purposes. It is certainly a most important aid to a proper understanding of the political, social, moral and religious surroundings of Christ. It not only confirms much that had hitherto been learned about his times, but contains information not otherwise obtainable.

\* A study of the Pentateuch. For Popular Reading. Being an inquiry into the age of the so-called books of Moses, with an introductory examination of recent Dutch theories, as represented by Dr. Kuenen's "Religion of Israel." By RUFUS P. STEBBINS, D. D., formerly President, Lecturer on Hebrew Literature, and Professor of Theology in Meadville Theological School. Boston, Geo. W. Ellis, 141 Franklin Street, 1881. 12 mo. cloth, \$1.25.

† The Book of Enoch: Translated from the Ethiopic, with Introduction and Notes. By Rev. George H. Schodde, Ph. D., Professor in Capital University, Columbus, Ohio. Andover: W. F. Draper, 1882. 12mo. Cloth, \$1.50.

## RECENT PAPERS

RELATING TO THE OLD TESTAMENT.

- The Decalogue in Exodus and Deuteronomy. DR. FRANZ DELITZSCH. *Zeitschrift fuer kirchliche Wissenschaft und kirchliches Leben*, No. 6.
- The Integrity of the Book of Isaiah. WM. HENRY COBB. *Bibliotheca Sacra*, July.
- Deutero-Zechariah. DR. BERNHARD STADE. *Zeitschrift fuer die alttestamentliche Wissenschaft*, No. 2, 1882. [This was begun in vol. for 1881.]
- Job, Chapters XXVII and XXVIII. CARL BUDDÉ. *Zeitschrift fuer die alttestamentliche Wissenschaft*, No. 2, 1882.
- The Decalogue. *Das Juedische Literaturblatt*, XI, No. 20.
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- Adonai as the pronunciation of the Tetragrammaton, [אֲדֹנָי]. DR. E. NESTLE. *Theologische Studien aus Wuerttemberg*, No. 3, 1882.
- Concerning the History of the Neo-Hebraic Lexicography. C. SIEGFRIED. *Zeitschrift fuer die alttestamentliche Wissenschaft*, No. 2, 1882.
- כֹּהֵן לַחֹמֶה. The Passover Haggadah. DR. S. WOLFSOHN. *Das Juedische Literaturblatt*, XI, No 16.
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# ⇒THE HEBREW STUDENT.←

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No. 2.

## SOME "HEBREW" FACTS.

BY THE EDITOR.

This statement might better have been headed "Some Facts about Hebrew." When it has been read, perhaps the caption "Some Facts about The Hebrew Summer School" may suggest itself as more appropriate. Be this as it may, it is thought that the statement deserves a hearing, not because of any merit it possesses in itself, but for the sake of the facts presented,—facts which are certainly of a nature to interest all who believe in an *educated* ministry. These facts are stated briefly and candidly. That they *are* facts, the members of the "School" will testify.

1. *The Members.*—At the second session of the Hebrew Summer School, held at Morgan Park, July 11th–Aug. 19th, there were present *sixty* regular members, besides several who, for various reasons, were not so identified with the school as to be counted full members. Over *one hundred* had engaged accommodations, and as many would have been present, had not the announcement been made three months beforehand that there was room for no more.

Of the sixty actual members, three were ladies, the remainder gentlemen. The number included Baptists, Methodists, Presbyterians, United Presbyterians, Episcopalians, Reformed Episcopalians, Congregationalists, O. S. Presbyterians, and Seventh Day Baptists. Of the sixty, thirty-five were pastors, fifteen, students of divinity, and seven, teachers. Thirty-three Colleges and Universities were represented, and twelve Divinity Schools. The members of the school represented seventeen

States and Countries: California, Illinois, Indiana, Iowa, Maine, Massachusetts, Michigan, Mississippi, Missouri, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Wisconsin, Nova Scotia, and Prince Edward Island. Of the sixty members, fifty-three had enjoyed college training, and forty-four were graduates or members of theological seminaries. The average age of the students was thirty-three years.

2. *The Work Accomplished.*—The mere recital of the work done, of course, means nothing. The question is not one of *how much*, but one of *what kind*. Was the work thorough, accurate, substantial? Or was it hasty, careless, superficial? It will undoubtedly be the thought of many that the amount of work recounted below *could not have been done and done well*, in mid-summer, by worn-out ministers who were taking a vacation. Yet the character of the instructors, and of the men who received the instruction, would seem to be an indication of the character of the work. It is unnecessary to say that more was accomplished than had been promised by the Instructor, or than had been expected by the members. A brief sketch of the work is here given:

*The Beginners' Class*, numbering sixteen, made fifty-four recitations, in the course of which they (1) committed to memory the first chapter of Gen., (2) translated critically Gen. II-XII, (3) did a little extempore translation in I Samuel and the Psalms, (4) memorized three hundred words, and (5) learned the essentials of the Grammar, with the exception of a portion of the noun. During the last week some attention was given to extempore reading, and the class performed the work with remarkable ease. This was the work of the *first* section; the second section did not do quite so much.

*The Reviewers' Class* was divided into three sections. The first section (1) committed the first four chapters of Genesis, (2) read critically, Genesis V-XVII, and (3) studied Gesenius' Grammar, taking up in a most thorough manner the Verb and the Noun. The second and third sections did practically the same work; they (1) committed Gen. I, (2) read critically Gen. II-XIV, (3) memorized three hundred words, (4) read extempore the Books of I Sam. and Ruth, (5) reviewed the essentials of the Grammar. The members of this class in nearly every case did also the work of one or both of the upper classes.

*The Extempore Class* was engaged three hours every day. The first section read Genesis, Exodus I-XX, Deuteronomy I-XII, Joshua I-XIV, Judges, I Samuel, II Samuel, Hosea, eighty-one Psalms, Proverbs, Ruth, Lamentations, Ecclesiastes, Esther and Nehemiah. In addition to this they prepared each day for recitation *fifty Hebrew words*, in all nearly twelve hundred words. The *second* section did about two-thirds of the work done by the first section. The whole number of pages, nearly five hundred, was read in 80 hours, making an average of six pages an hour. Genesis, eighty-eight pages, was read in thirteen hours.

*The Exegetical Class.*—This class was made up of members from the other

classes. One hour a day was spent in the recitation-room. The Prophecy of Nahum was studied critically and exegetically. With this prophecy as a basis of study, many of the most important general questions relating to Introduction and Interpretation were discussed.

Especial attention was given to the pronunciation of the Hebrew. Every class, from the lowest to the highest, received constant and continuous drill in this particular.

*The Lectures.*—One of the most interesting features of the work was the Lecture Course. Each afternoon at four o'clock, the School assembled in the Library and listened to the discussion of important subjects, relating chiefly to the Old Testament, by distinguished scholars and ministers.

3. *The Methods.*—The enthusiastic spirit of the members, and the large amount of work performed, are due in great measure, it is believed, to the methods employed. Grammatical instruction was imparted almost wholly by the Inductive method, the student being required first to learn the facts in the case, and after that the principles taught by these facts. Every class was required to memorize each day a few of the most frequently occurring words, so that at the end of the work, the lowest class had acquired a vocabulary of three to four hundred words, the highest one of twelve to fifteen hundred words. And with these words at command, reading at sight was a possibility, not only for those who had long studied the language, but also for those who within a few days had for the first time even seen a Hebrew letter. The memorizing of words is without doubt a dry and difficult business, but for him who has once experienced the pleasure of reading at sight, it no longer seems so dry and difficult as before. The use of these methods, *in all the classes*, aroused an interest in the study, and made men feel that the Hebrew *could* be learned, a feeling not generally entertained, it is to be regretted, among the clergy.

4. *The Translation of Nahum.*—The crowning feature of the School was the work of the so-called Translation-committee, which was composed, for the most part, of those who were members of the Exegetical Class. The work of this committee forms the basis of this number of *The Hebrew Student*. The committee as a whole translated the Hebrew. Sub-committees made translations of the Septuagint, Chaldee and Vulgate versions. The work speaks for itself. It is to be understood that it is the work of the students, not of the Instructors. The latter are responsible for no part of it except its publication. The value of the work to the men engaged in it cannot easily be over-estimated. The various discussions arising upon the shades of meaning, the exact construction of

words, the order of thought, etc., could not but be of the greatest advantage. That the Translation will be of service to others is, perhaps, not so evident, yet the very fact that men who do not profess to be specialists, whose work it is to preach, by whom time for this kind of work is obtained only with great difficulty,—the fact that *such* men can do and have done *such* work, should be, yes, *will* be, an inspiration and a blessing to many a pastor who earnestly desires a familiar acquaintance with the sacred tongue, but cannot see his way clear to undertake the work which is necessary in order to obtain it.

This translation was made in the following manner :

The work of preparing the first draft of the translation including division into parallelisms was assigned to a sub committee of three, called the Executive Committee. Their reported translation was the basis of the discussion and translation for the Full Committee. This report was acted upon verse by verse and member by member, and as adopted, was called the provisional translation. In this part of the work a majority of the members present determined all questions. After a complete provisional translation of the prophecy had been made, it was reconsidered by the Full Committee, verse by verse ; and the form then agreed upon was called the final translation. During the course of the revision, however, no change was made in the provisional translation except by order of a majority of all the members of the Full Committee. The Committee was governed in all decisions by the rules which generally obtain in deliberative assemblies.

5. *The Patrons of the School.*—Three weeks before the opening of the School, it was not known where the money was to be obtained to pay its expenses, since it had been announced that no charges for tuition would be made. When this announcement was published, it was not supposed that so many would be in attendance, or that so much additional instruction would be required. The financial outlook was indeed a gloomy one. A statement of the facts in the case was laid before a few of the most prominent laymen in the country, men who were known to be in sympathy with all efforts seeking to raise the intellectual standard of the ministry. The appeal met with a most hearty response, and at the opening of the School, there was deposited in the bank a sum of money sufficient, together with a donation from the members of the School, to pay the expenses.

Space does not permit more "facts" to be presented. Nor is it best, at this time, to refer to what may reasonably be expected in the future. It is, however, not too much to say, that from the present outlook, there seems to be a work for The Hebrew Summer School to do. That this work may be done, and indeed, done well, is, we are sure, the prayer of all.

## ISAGOGICAL INTRODUCTION TO THE PROPHECY OF NAHUM.

BY PROF. S. BURNHAM,

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1. **Canonicity.** The grounds on which the Book of Nahum must be assigned a place in the Canon of the Old Testament, are:

(1) The Claim made in the book itself.

In the title (i. 1), it is said that the book is a record of the vision of Nahum the Elkoshite. The word for vision is, in the Hebrew text, **חִזְיוֹן**, a word used generally, if not exclusively to denote a divine revelation. The book, therefore, claims for itself inspiration.

The use of the word **נְשִׂיב** in the same verse, is also a virtual claim to inspiration. For this word is a technical term used often by the prophets to introduce messages which they announced as the word of God.

Nor is there evidence to show that i. 1 is not an integral part of the prophecy, and so not the words of the prophet himself. Indeed, unless this verse be taken as the prophet's own introduction to his book, the transition in i. 8, *a*, becomes meaningless, and the use and reference of the feminine pronoun found at that place, are unintelligible.

(2) The Character of the Contents of the book.

Although relating entirely to the downfall of the Assyrian power, and the destruction of its capital city Nineveh, and therefore, not treating directly either of the chosen people, or of its faith and its hopes, the book is, nevertheless, highly religious in its character and teachings. These teachings, moreover, touch some of the central truths of the Scriptures, and are in profound and happy accord with doctrines set forth in both the Old and the New Testaments.

The sublime and spiritual delineation of the character of God in i. 2-7, is the basis on which the prophet rests the threatenings and the promises of the book. All the rest of the prophecy is, so to speak, the application in a particular case of the general principles there laid down. So that, in depth and accuracy of spiritual insight, Nahum ranks with those who, in the Old Testament age, were most profoundly taught of God.

(3) Tradition, both Jewish and Christian.

A place in the Canon has never been denied to Nahum, either by Jewish writers or by Christian councils. Nor has any individual writer



in the early church omitted the Book of Nahum from his list of the canonical writings.

Indirectly, therefore, the book may be said to have, as an evidence of its canonicity,

(4) Endorsement by Christ and the Apostles.

For it must have formed a part of the "prophets" which they recognized as of divine authority.

But there is no direct quotation from the book in the New Testament. Certainly, none that could be used as a proof of its canonicity. Some have thought there is a reference to i. 7 in 2nd Tim. ii. 19; to i. 15 in Rom. x. 15, and to iii. 4 in Rev. xviii. 3. But all these cases are doubtful, or are, at best, mere allusions such as would show nothing as to the inspired, or the uninspired character of their source.

2. Author and Date of Composition.

Of the author himself, we have no other knowledge than that which is given in the short introduction to his book (i. 1), which sets before us his name and the place of his birth.

The time in which the prophecy was written, can, in like way, be determined only from the allusions in the book itself, studied in the light of sacred and profane history.

If, then, we make i. 9-14 refer prophetically to the invasion by Sennacherib, the destruction of his army, and his own subsequent death, which seems, on the whole, the most satisfactory interpretation, the prophecy must be assigned to the latter half of the reign of Hezekiah, and to some time before the invasion by Sennacherib, i. e., to 712-700 B. C. The prophecy is thus assigned by Eusebius, Jerome, Marck, Kreenen, and Henderson.

But there is a great variety of views among critics as to the time of composition. The prophecy is assigned to some time after the invasion by Sennacherib, but still in the reign of Hezekiah, i. e., to 701-697 B. C., by Vitranga, Hävernick, De Wette, Keil, Kuenen, and Bleek. It is assigned to the time of Manasseh, i. e., to about 660 B. C., by Grotius, Strauss, Kleinert, Jarchi, and Schrader. It is put in the time of Josiah, i. e., about 636 B. C., by Hitzig and Ewald.

3. Place of Composition.

The place in which the book was written, is no more certain than the time of its composition. The only means we have for determining this matter, are the mention of the birthplace of the prophet in i. 1, and the character of the contents of the book itself.

Even from the name of the prophet's native place, two views are deduced.

Some claim that the name Elkosh denoted a village in Assyria now called Alkush, and that, therefore, the book was written in Assyria. But Elkosh is first mentioned in a letter by a Monk of the 16th century, and seems to have no claims to antiquity. It is more probable, therefore, that the name passed from the book to the village, than from the village into the book.

Others think that Elkosh was a village in Galilee. This view rests upon the authority of Jerome, who says that Elkosh was in Galilee, and gives as the reason for this opinion, that there was in Galilee in his own day a village called Elcesi, which had been pointed out to him by his guide, and was well known to the Jews.

If, however, the prophet was born in Galilee, we must yet suppose that his prophecy, if written in Palestine at all, was written in Judea, and not in the northern kingdom. For, at the time of any of the dates to which the book is assigned by the critics cited in section 2, the kingdom of Israel had perished, and there could have been no reason for giving such a message as the book of Nahum to the motley population of the north. It is not even probable that a prophet of the true God would have been found dwelling among such a people.

The name of the prophet's birthplace seems then, to point to the land of Judah, as the place in which the book was written. It remains to consider the evidence afforded by the contents of the book.

It is urged in favor of the view that the prophecy was written in Assyria :

(a) That it contains some Assyrian words. But no more, it may be replied, than the previous relations of Palestine to Assyria would have made possible to a Judean writer, and even would have been likely to cause him to use.

(b) That the vivid description of Nineveh contained in Chap. ii. could only have come from one writing in the immediate vicinity of that city. But it may be answered that the delineation is no more specific and vivid than any well informed Palestinian writer of that day could have given of a city so famous.

(c) That the evident purpose of the prophet was to foretell the doom of Nineveh ; and that, therefore, the prophecy, being for that city, was written in its neighborhood. But it would seem that the main pur-

pose of the prophet was rather to comfort the people of God by declaring the doom of their proud and mighty foe, than to give any warning, or to announce any judgment, to the foe himself.

On the other hand, it may be said in favor of Judea as the place of the composition of the book :

(a) That the beautiful imagery in Chap. i. 4-5, especially that which makes use of Carmel, Bashan, and Lebanon, is such as would be naturally employed by a resident of Judea, but would not be so likely to appear in a book written in Assyria.

(b) That some of the expressions used by the prophet, seem to be borrowed from Isaiah, and that this indicates an intimacy to some extent between him and Isaiah, who, according to the two most probable dates assigned to the book of Nahum, must have been his contemporary.

(c) That the reference to the coming invasion by Sennacherib, is made entirely from the point of view of one living in Judea.

(d) That the purpose of the prophet is to assure and comfort the people of Judea, which he could have little hope of doing, if he were writing in distant Assyria.

#### 4. The Purpose of the Prophet in the book.

If we take the first date assigned to the book in section 2, as the true date for it, and suppose that the prophecy was written in Judea, then the contents of the book make it clear that the aim of the prophet was to prepare the nation for the coming invasion by Sennacherib, by creating in their minds a confidence that this invasion would come to naught, that the invader himself would miserably perish, and that finally the great and proud city that should send him forth, would be utterly destroyed.

It would be quite natural that such a purpose should produce the book, for a like purpose gave birth to some of the utterances of the prophet's great contemporary, Isaiah.

The prophecy, when taken in connection with the book of Jonah, will be found to teach great and valuable spiritual lessons, though it must be granted that it is more than doubtful if the presentation of these truths formed any part of the prophet's own purpose.

In the book of Jonah, we learn that God is no respecter of persons, but that in every nation, he that works righteousness, is accepted of Him. We see here penitent Ninevah receiving the salvation which, by the grace of God, sincere repentance always brings to a human soul.

In Nahum, on the other hand, we see the same nation despising the goodness of God, and, in deceit and cruelty, in persistent wickedness, receiving the persistent sinner's doom. We find also, in this book, that the same God, because he is ever the same, forgave before, and will now destroy; and we learn in Nahum not less than in the <sup>1</sup>Apocalypse, to dread the wrath of the Lamb.

#### 5. The Analysis of the book.

Judah need not fear; for crafty and cruel Nineveh, because of her enmity to Jehovah, shall surely perish.

I. Jehovah, a jealous God, inflicts vengeance upon his enemies, but is a fortress for his people in every trouble, i. 1-7:

1. The Theme is Nineveh: 1.

2. Jehovah will inflict vengeance upon *all* his enemies: 2.

3. Yet he is long-suffering: 3, *a* in part.

4. But he has all the right necessary to make him able to inflict vengeance according to his will: 3, *a*-6.

5. For his own people, however, he is a refuge in very time of trouble: 7.

II. This God will deliver Judah from the yoke of Assyria, and destroy that nation, and its capital city Nineveh: i. 8-ii. 1.

1. Since God is what he is, Nineveh must perish: 8.

2. Her invading army under Sennacherib, her king, shall be destroyed: 9-12, *a*.

3. By this overthrow of Sennacherib, Judah shall be set free from the yoke of Assyria: 12, *b*-13.

4. Though Sennacherib himself is suffered to return to his own land, even he shall not escape the vengeance of God: 14.

5. The overthrow of Sennacherib, shall be followed by peace and joy in Judah: ii. 1.

III. The Means, Manner and Cause of this destruction of Nineveh: ii. 2-iii. 7.

1. The Means: The invasion by the Medes and Babylonians: ii. 2-6.

(a) The approach and attack by the invading army: 2-5.

(b) Nineveh's preparations for defense: 6.

2. The Manner: ii. 7-14.

(a) [With water, (possibly): 7.]

(b) With pillage and devastation: 8-13.

(c) With fire and sword: 14.

3. The Cause: The cruelty and craft of Nineveh: iii. 1-7.

IV. As Thebes could not be delivered out of God's hand, so nothing shall save Nineveh from his vengeance: iii. 8-9.

1. If greater Thebes could not escape when her time came, how can Nineveh hope to defy God's vengeance? 9-13.

2. All effort shall be in vain; no might shall save her; the doomed city shall perish: 14-19.

## THE HEBREW TEXT OF THE PROPHECY OF NAHUM.

[ARRANGED ACCORDING TO THE PARALLELISM.]

## נחום

CAPUT 1 א

א מִשָּׂא נִינֻוּהּ • א  
 סֵפֶר תּוֹזֵן נַחֻם הָאֱלֹקְשֵׁי :  
 ב אֵל קִנּוּא וְנִקֵּם יְהוָה ב  
 נִקֵּם יְהוָה וּכְעַל חַמָּה  
 ג נִקֵּם יְהוָה לְצַרּוֹ  
 וְנוֹטֵר הוּא לְאִיבּוֹ : ב  
 יְהוָה אֶרֶץ אֲפִים וְגֵרֹל-כַּחַם  
 וְנִקְהָ לֹא יִנְקָה  
 ד יְהוָה בְּסוֹפָהּ וּבִשְׁעָרָהּ הִרְפוּ  
 וְעָנּוּ אֲבָק רִגְלָיו :  
 גוֹעַר בָּיִם וַיִּבְשְׁהוּ א  
 וְכָל-הַנְּהָרוֹת הַחֲרִיב  
 אֲמָלִל בְּשָׁן וּכְרָמִל  
 ה וַפָּרַח לְבָנוֹן אֲמָלִל :  
 הָרִים רָעִשׁוּ מִמֶּנּוּ  
 וְהִבְכְּעוֹת הַתְּמַנְגּוּ  
 וַתִּשָּׂא הָאָרֶץ מִפְּנֵי  
 וַתִּבֵּל וְכָל-יְשֻׁבֵי בָהּ :  
 ו קִפְּנֵי וְעָמוּ מִי יַעֲמוּד ב  
 וּמִי יָקוּם בְּחֵרוֹן אִפּוֹ

V. 8 יתיר ו' ib. ס' זעירא

## A TRANSLATION OF THE PROPHECY OF NAHUM

IN PARALLEL COLUMNS WITH THE AUTHORIZED VERSION.

## N A H U M.

## CHAPTER I.

1. **\*The** burden of Nineveh ;  
The record of the vision of Nahum, the Elkoshite.
2. A jealous God and an avenger is Jehovah,  
An avenger is Jehovah and a master of wrath ;  
An avenger is Jehovah toward his adversaries,  
And a keeper of wrath toward his enemies.
3. Jehovah is slow to anger, but great in power,  
And he will surely not fail to punish ;  
Jehovah—in whirlwind and in tempest is his way,  
And clouds are the dust of his feet.
4. He rebuketh the sea and maketh it dry,  
And all the rivers he drieth up ;  
Bashan droopeth and Carmel,  
And the flower of Lebanon droopeth.
5. Mountains tremble before him,  
And the hills melt away ;  
The earth is lifted up at his presence,  
Both the world and all dwellers therein.
6. Before his fury who shall stand ?  
And who shall arise in the heat of his anger ?  
\*A declaration concerning.

## CHAPTER I.

- 1 THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.
- 2 God is jealous, and the LORD revengeth; the LORD revengeth and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.
- 3 The LORD is slow to anger, and great in power, and will not at all acquit the wicked; the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.
- 4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.
- 5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.
- 6 Who can stand before his indignation? and who can abide in the

חַמְתּוּ נִחְכָּה כָּאֵשׁ  
 וְהִצְרִים נִתְצוּ מִמֶּנּוּ:  
 7 טוֹב יְהוּה לְמַעַו בְּיוֹם צָרָה  
 וְיִרְעַ חֲסִי בּוֹ:  
 8 וּבְשִׁטָּף עֵבֶר כָּלָה יַעֲשֶׂה מְקוֹמָהּ  
 וְאֵיבֵיו יִרְדֶּף-חֲשָׁדָה:  
 9 מִהֲדַתְחֻשְׁבוֹן אֶל-יְהוּה  
 כָּלָה הוּא עֹשֶׂה  
 לֹא-תָקוּם בְּעַמִּים צָרָה:  
 י כִּי עַד-סִיקָרִים  
 סִבְכִּים וּכְסֻכָּאִם סְבוּאִים  
 אֶכְלוּ בְּקֶשׁ גִּבְשׁ מְלֵא:  
 11 מִמֶּה יֵצֵא  
 חֹשֶׁב עַל-יְהוּה רַעָה  
 יַעֲזֹ בְלִיעֵל:  
 12 כֹּה אָמַר יְהוּה  
 אִם-שְׁלָמִים וְכֵן רַבִּים  
 וְכֵן נִגְזָו וְעָבָד  
 וְעִנְתֶּךָ לֹא אֶעֱנֶךָ עוֹד:  
 13 וְעַתָּה אֲשַׁבֵּר מִטְהוֹ מִעֲלֶיךָ  
 וּמִסְרֹמֶיךָ אֲנַתֶּק:  
 14 וְצַוָּה עֲלֶיךָ יְהוּה  
 לֹא-יִזְרַע מִשְׁמָךָ עוֹד  
 מִבֵּית אֱלֹהֶיךָ אֶבְרִית בְּסֶל וּמִסְכָּה  
 אֲשִׁים קִבְרֶךָ כִּי קְלוֹתָ:

- His wrath is poured out as fire,  
And the rocks are broken down before him.
7. Good is Jehovah, a refuge in the day of distress,  
And he knoweth those trusting in him.
8. Therefore with a flood passing over, an end of  
her place he will make,  
And darkness shall pursue his enemies.
9. What devise ye against Jehovah?  
He is about to make an end;  
Distress shall not arise twice.
10. For though they be like interwoven thorns,  
And like those drunk with their drink,  
They shall be wholly consumed as dry stubble.
11. From thee he cometh forth,  
A deviser of evil against Jehovah,  
A counselor of wickedness.
12. Thus saith Jehovah:  
Though complete and so many,  
Even so are they mown down and he passeth  
away.  
Though I have afflicted thee, I will afflict thee  
no more.
13. And now will I shiver his yoke from upon  
thee,  
And thy bonds will I tear off.
14. But Jehovah hath commanded concerning thee:  
No more of thy name shall be sown;  
From the house of thy gods I will cut off im-  
ages carved and molten.  
Thy grave I will make for thou art vile.
- fierceness of his anger? his fury  
is poured out like fire, and the  
rocks are thrown down by him.
- 7 The LORD is good, a strong hold  
in the day of trouble; and he  
knoweth them that trust in him.
- 8 But with an overrunning flood  
he will make an utter end of the  
place thereof, and darkness shall  
pursue his enemies.
- 9 What do ye imagine against  
the LORD? he will make an utter  
end: affliction shall not rise up  
the second time.
- 10 For while *they be* folden to-  
gether *as* thorns, and while they  
are drunken *as* drunkards, they  
shall be devoured as stubble fully  
dry.
- 11 There is *one* come out of thee,  
that imagineth evil against the  
LORD, a wicked counselor.
- 12 Thus saith the LORD: Though  
*they be* quiet, and likewise many,  
yet thus shall they be cut down,  
when he shall pass through.  
Though I have afflicted thee, I  
will afflict thee no more.
- 13 For now will I break his yoke  
from off thee, and will burst thy  
bonds in sunder.
- 14 And the LORD hath given a  
commandment concerning thee,  
*that* no more of the name be  
sown: out of the house of thy  
gods will I cut off the graven im-  
age and the molten image: I will  
make thy grave; for thou art  
vile.



## CAPUT 2 ב

\* הַיְהוּה עַל-הַהָרִים רַגְלֵי מְבֹשֵׁר מְשֻׁמֵּעַ שְׁלוֹם  
 חֲגִי יְהוּדָה חֲגִיךָ שְׁלָמִי נִדְרֶיךָ  
 כִּי לֹא יוֹסִיף עוֹד לַעֲבֹר-כָּךְ בְּלִיעַל  
 כָּלָה נִבְרַחַת:  
 2 עָלָה מִפִּיךָ עַל-פְּנֵיךָ  
 נִצּוֹר מִצִּוְרָה  
 צַפְחֵה-דְּרֶכְךָ  
 חֹזֵק מְתַנִּים  
 אִמְץ כַּח מְאֹד:  
 3 כִּי שָׁב יְהוּה אֶת-גְּאוֹן יַעֲקֹב  
 כְּגְאוֹן יִשְׂרָאֵל  
 כִּי בְקָקִים בְּקָקִים  
 וַיִּזְכְּרֵהֶם שַׁחֲתֵי:  
 4 מִגֵּן גְּבוּרָהּוּ מְאָדָם  
 אֲנָשֵׁי-חֵיל מְתַלְעִים  
 בְּאֵשׁ-פְּלֹדֶת הָרֶכֶב  
 בְּיוֹם הַכִּינּוֹ  
 וְהַבְּרָשִׁים הִרְעֵלוּ:  
 ה בַּחֲצוֹת יִתְהוֹלְלוּ הָרֶכֶב  
 יִשְׁתַּקְּשְׁקוּן בְּרַחֲבוֹת  
 מְרֵאִיהֶן בְּלִפְיָדִים  
 בְּבִרְקִים יְרוֹצְצוּ:  
 6 יִזְכֹּר אֲדִירָיו  
 יִקְשְׁלוּ בְּהִלּוֹכְתָם  
 יִמְהָרוּ חוֹמָתָהּ  
 וְהִבֵּן הַסֶּבֶךְ:

v.1 יתירו v.6 בחליכתם קרי

## CHAPTER II.

1. Behold upon the mountains the feet of the  
bearer of glad tidings, the proclaimer of  
peace!  
Celebrate, O Judah, thy feasts, fulfil thy vows,  
For the wicked man shall not pass through  
thee again,  
He is wholly cut off.
2. A devastator is coming up against thee,  
Guard the rampart;  
Watch the way,  
Strengthen the loins,  
Make power firm to the utmost.
3. For Jehovah will restore the glory of Jacob,  
As the glory of Israel;  
Though spoilers have spoiled them,  
And have destroyed their branches.
4. The shield of his heroes is made red,  
The men of valor are in scarlet;  
In shining iron are the chariots,  
In the day of his preparation;  
And the lances are brandished.
5. Through the streets the chariots rush madly,  
They dash along the broad ways;  
Their appearance is like torches,  
Like flashes of lightning they dart.
6. He remembereth his nobles,  
They stumble in their goings;  
They hasten to her walls,  
And the defense is prepared,
- 15 Behold upon the mountains  
the feet of him that bringeth  
good tidings, that publisheth  
peace! O Judah, keep thy solemn  
feasts, perform thy vows: for  
the wicked shall no more pass  
through thee; he is utterly cut  
off.
- CHAPTER II.
- 1 He that dasheth in pieces is  
come up before thy face: keep  
the munition, watch the way,  
make *thy* loins strong, fortify *thy*  
power mightily.
- 2 For the Lord hath turned away  
the excellency of Jacob, as the  
excellency of Israel: for the  
emptiers have emptied them  
out, and marred their vine  
branches.
- 3 The shield of his mighty men  
is made red, the valiant men *are*  
in scarlet: the chariots *shall be*  
with flaming torches in the day  
of his preparation, and the fir  
trees shall be terribly shaken.
- 4 The chariots shall rage in the  
streets, they shall jostle one  
against another in the broad  
ways: they shall seem like  
torches, they shall run like the  
lightnings.
- 5 He shall recount the worthies:  
they shall stumble in their walk;  
they shall make haste to the wall  
thereof, and the defense shall be  
prepared.

7 שְׁעָרֵי הַנְּהָרוֹת נִפְתְּחוּ  
 וְהִיכַל גְּמוּגָ:  
 8 וְהַצֵּב  
 גִּלְתָּה חֲעֲלָתָה  
 וְאַמְחַתִּיָּה מִנְּהֹגוֹת פִּקּוּל יוֹנִים  
 מִתְּפַת עַל-לִבְבָהוּן:  
 9 וְנִינְוָה כְּבָרְבַת-מוֹם מִימֵי הָיָא  
 וְהָמָּה נָסִים  
 עָמְדוּ עָמְדוּ  
 וְאִין מִפְּנָה:  
 10 בָּזוּ בְּסַף בָּזוּ וְהָב  
 וְאִין קָצָה לְתַבּוּנָה  
 כְּבֹד מִכָּל כְּלֵי חֲמֻדָּה:  
 11 בּוֹקָה וּמְבוֹקָה וּמְבֻלָּקָה  
 וְלֵב נָמַס וְשָׁק בְּרַבִּים  
 וְחִלְחָלָה בְּכָל-מִתְנִים  
 וְפָנֵי כָּלֶם קָבְצוּ שֶׁ רֹר:  
 12 אֵיחָ מְעוֹן אֲרִיּוֹת  
 וּמְרָעָה הוּא לְכַפְרִים  
 אֲשֶׁר הִלֵּךְ אֲרִיָּה לְבִיא שֵׁם גּוֹר אֲרִיָּה  
 וְאִין מִתְרִיד:  
 13 אֲרִיָּה טָרַף בְּדֵי גִרְתִּי  
 וּמִתְנַק לְלִבְאִתִּי  
 וְיִמְלֵא-טָרֶף הָרִי  
 וּמְעַנְתִּי טָרֶפָה:  
 14 הִנְנִי אֱלֹהֶיךָ נְאֻם יְהוָה צְבָאוֹת  
 וְהִבְעַרְתִּי בְּעֶשֶׂן רִכְבָּה

7. The gates of the rivers are opened,  
And the palace melteth away.
8. \*For it is determined ;  
She is stripped, is carried away ;  
And her maids moan as with the sound of  
doves,  
Beating upon their breasts.
9. Though Nineveh was as a pool of water  
throughout her days,  
Yet they are fleeing,  
Stand ! stand !  
And no one turneth back.
10. Plunder silver, plunder gold,  
And there is no end to the store,  
There is abundance of all desirable things.
11. Emptiness, and utter emptiness, and desola-  
tion,  
And hearts melting, and tottering of knees,  
And anguish in all loins,  
And all their faces lose color.
12. Where is the den of lions,  
That was the feeding-place for the young lions,  
Where the lion walked, the lioness and the  
lion's whelp,  
And no one caused alarm ?
13. The lion tore for the supply of his whelps,  
And strangled for his lionesses ;  
And he filled with prey his lairs,  
And his dens with ravin.
14. Behold I [am coming] unto thee, is the de-  
claration of Jehovah of hosts,  
And I will burn up in the smoke her chariots,  
*\*Though Army established.* Some add this to verse 7.
- 6 The gates of the rivers shall be  
opened, and the palace shall be  
dissolved.
- 7 And Huzzab shall be led away  
captive, she shall be brought up,  
and her maids shall lead *her* as  
with the voice of doves, tabering  
upon their breasts.
- 8 But Nineveh *is* of old like a  
pool of water: yet they shall flee  
away. Stand, stand, *shall they*  
*cry*; but none shall look back.
- 9 Take ye the spoil of silver, take  
the spoil of gold: for *there is*  
none end of the store *and* glory  
out of all the pleasant furniture.
- 10 She is empty, and void, and  
waste: and the heart melteth,  
and the knees smite together,  
and much pain *is* in all loins, and  
the faces of them all gather  
blackness.
- 11 Where *is* the dwelling of the  
lions, and the feedingplace of  
the young lions, where the lion,  
*even* the old lion, walked, *and* the  
lion's whelp, and none made  
*them* afraid ?
- 12 The lion did tear in pieces  
enough for his whelps, and  
strangled for his lionesses, and  
filled his holes with prey, and his  
dens with ravin.
- 13 Behold, *I am* against thee, saith  
the LORD of hosts, and I will burn  
her chariots in the smoke, *and* the  
sword shall devour thy young

וּכְפִירֶיךָ תֹאכַל חֶרֶב  
וְהִכַּרְתִּי מֵאֶרֶץ טָרֶף  
וְלֹא-יִשְׁמַע עוֹד קוֹל מְלֹאכְכָה:

## CAPUT 3 ג

הוּי עִיר דָּמוֹם \*  
כָּלָה כַּחַשׁ פָּרַק מְלֹאָה  
לֹא יָמִישׁ טָרֶף:  
קוֹל שׁוֹט \*  
וְקוֹל רַעַשׁ אוֹפֵן  
וְסוֹס דִּהַר  
וְמִרְכָּבָה מְרַבָּה:  
פָּרַשׁ מְעֵלָה \*  
וְלֶהֱב חֶרֶב וּבִרְק חֲנִית  
וְרַב חָלָל וְכֹבֵד פָּנָי  
וְאִין קָצָה לַגּוֹיָה  
יִבְשְׁלוּ בְּנוֹתָם:  
מִרְב וְנוֹנֵי זוֹנָה \*  
טוֹבַת חֵן בְּעֵלַת בְּשָׂפִים  
חֲמֻקָּת גּוֹיִם בְּנוֹנֵיָה  
וּמְשֻׁפְחוֹת בְּכִשְׁפֵיהָ:  
חֲנִי אֱלֹהֶיךָ נְאֻם יְהוָה צְבָאוֹת \*  
וְנִלִּיתִי שׁוֹלֵיךָ עַל-פָּנֶיךָ  
וְהִרְאִיתִי גּוֹיִם מְעַרְךָ  
וּמְמַלְכוֹת קְלוֹנֶךָ:  
וְהִשְׁלַכְתִּי עָלֶיךָ שְׂקָצִים וְנִבְלָתֶיךָ \*  
וְשִׁמְתֶיךָ כְּרָאִי:

v. 8. וכשלו קרי

And thy young lions the sword shall consume;  
 And I will cut off from the earth thy spoil,  
 And the voice of thy messengers shall be  
 heard no more.

lions: and I will cut off thy prey  
 from the earth, and the voice of  
 thy messengers shall no more be  
 heard.

## CHAPTER III.

1. Woe, city of blood!  
 She is all full of deceit and violence,  
 The spoil doth not depart.
2. The sound of the whip,  
 And the sound of the rattling of wheels;  
 And horses prancing,  
 And chariots bounding.
3. Horsemen curveting,  
 And glitter of sword and flash of spear,  
 And a multitude of slain, and a great number  
 of corpses;  
 And there is no end to the bodies,  
 And they stumble over their bodies.
4. Because of the multitude of the harlotries of  
 the harlot,  
 Beautiful of grace, mistress of enchantments,  
 Who selleth nations by her harlotries,  
 And people by her enchantments.
5. Behold, I [am coming] unto thee, is the de-  
 claration of Jehovah of hosts;  
 And I will uncover thy skirts upon thy face,  
 And I will show nations thy nakedness,  
 And kingdoms thy shame.
6. And I will cast upon thee filthy things, and  
 disgrace thee,  
 And I will set thee as a gazing-stock.

## CHAPTER III.

- 1 Woe to the bloody city! it is  
 all full of lies and robbery; the  
 prey departeth not;
- 2 The noise of a whip, and the  
 noise of the rattling of wheels,  
 and of the prancing horses, and  
 of the jumping chariots.
- 3 The horseman lifteth up both  
 the bright sword and the glitter-  
 ing spear: and *there is* a multi-  
 tude of slain, and a great number  
 of carcases; and *there is* none  
 end of *their* corpses; they stum-  
 ble upon their corpses:
- 4 Because of the multitude of  
 the whoredoms of the wellfa-  
 voured harlot, the mistress of  
 witchcrafts, that selleth nations  
 through her whoredoms, and  
 families through her witch-  
 crafts.
- 5 Behold, I *am* against thee, saith  
 the LORD of hosts; and I will dis-  
 cover thy skirts upon thy face,  
 and I will shew the nations thy  
 nakedness, and the kingdoms  
 thy shame.
- 6 And I will cast abominable filth  
 upon thee, and make thee vile,  
 and will set thee as a gazingstock.

7 וְהָיָה כָּל־רֵאשִׁית יִדּוּר מִמֶּנּוּ  
 וְאָמַר שְׂדֵדָה גִּינּוּה  
 מִי יְגִיד לָהּ  
 מֵאֵין אֲבִישׁ מְנַחֲמִים לָהּ:  
 8 הַתִּיטְבִי מֵנָא אָמוֹן  
 הַיִּשְׁכָּה בְּיָאֲרִים  
 מִים סָבִיב לָהּ  
 אֲשֶׁר־חִיל יָם  
 מִים חוֹמָתָה:  
 9 כּוֹשׁ עֲצָמָה וּמִצָּרִים וְאֵין קֶצֶה  
 פּוֹט וְלוֹבִים חַיּוֹ בְּעִזְרָתָהּ:  
 10 גַּם־חַיָּא לְגַלְיָה הִלְכָה בְּשִׁבִי  
 גַּם עֲלִילָהּ יִרְטָשׁוּ בְּרֵאשׁ כָּל־חוֹצוֹת  
 וְעַל־נִכְבְּדֶיהָ יִדּוּ גוֹרֵל  
 וְכָל־גְּדוּלָּהּ רִחֲקוּ בּוֹקִים:  
 11 גַּם־אֶת־תְּשֻׁבֵרֵי תְּהִי גַעֲלָמָה  
 גַּם־אֶת־תְּבַקְשֵׁי מְעוֹ מְאוֹיֵב:  
 12 כָּל־מִבְּצָרֶיהָ תֵּאָנִים עַם־כְּפוּרִים  
 אִם־יִנּוּעוּ וְנִפְלוּ עַל־פִּי אוֹכֵל:  
 13 הִנֵּה עִמָּךְ גְּשִׁים בְּקִרְבֶּךָ  
 לְאִיבֶיךָ פֶּתוּחַ נִפְתָּחוּ שְׁעָרֵי אֶרֶצְךָ  
 אֲכָלָה אִשׁ בְּרִיתְךָ:  
 14 מִי מְצוּר שְׂאֵבֵי־לָךְ  
 חֲזָקִי מִבְּצָרֶיךָ  
 בְּאֵי כְּטִיט וְרִמְסִי בַחֲמֹר  
 חֲחִיזִי מִלְּבָן:

7. And it shall be that every one seeing thee shall flee from thee,  
And shall say : Nineveh is laid waste ;  
Who will mourn for her ?  
Whence shall I seek comforters for thee ?
8. Art thou better than Thebes,  
That dwelt amid the rivers,  
Waters surrounding her,  
Whose bulwark was the sea,  
Of sea was her wall ?
9. Ethiopia was her strength, also Egypt. and there was no end ;  
Put and the Lybians were among thy helpers.
10. Even she went into exile as a captive,  
Also her babes were dashed in pieces at the head of all the streets ;  
And over her honored men they cast the lot,  
And all her great men were bound in chains.
11. Thou also shalt drink to the full, thou shalt be hid from sight ;  
Thou also shalt seek a refuge from the enemy.
12. All thy fortresses are fig-trees with early figs ;  
If shaken, they fall into the mouth of the eater.
13. Behold, thy people are women in the midst of thee ;  
The gates of thy land are opened wide to thine enemies,  
Fire is consuming thy bars.
14. Draw for thyself water for the siege,  
Strengthen thy fortresses ;  
Go into the clay and tread in the mire,  
Strengthen the brick-kiln.
- 7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?
- 8 Art thou better than populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, and her wall *was* from the sea?
- 9 Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were thy helpers.
- 10 Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honorable men, and all her great men were bound in chains.
- 11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.
- 12 All thy strong holds *shall be like* fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.
- 13 Behold thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.
- 14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln.



טו שם האֵלֶּה אֵשׁ  
 תְּכַרְתֶּם חֶרֶב  
 תֵּאָכְלֶה בֵּילָק  
 תִּתְכַבֵּד בֵּילָק  
 תִּתְכַבְּרֵי בְּאַרְבָּה:  
 טז הַרְבִּית רִבְלִיָּה מְקוֹכְבֵי הַשָּׁמַיִם  
 יֵלֵק פֶּשֶׁט וַיֵּעָף:  
 טז מְנַזְרֵיךָ בְּאַרְבָּה  
 וְטַפְסְרֵיךָ כְּגוֹב גּוֹבֵי  
 הַחֹנִיִּים כְּגֵרֹת כִּיּוֹם קָרָה  
 שְׁמוֹשׁ וְרָחָה וְנָדָד  
 וְלֹא-נֹדַע מְקוֹמוֹ אֵימָם:  
 טז נָמוּ רַעִיָּה מֶלֶךְ אֲשׁוּר  
 יִשְׁבְּנוּ אֲדִירֵיךָ  
 גַּפְשׁוֹ עִמָּה עַל-הַהָרִים  
 וְאֵין מְקַבֵּץ:  
 טז אֵין-בָּהֶּה לְשִׁבְרָה  
 גַּחְלָה מִכְתָּה  
 כָּל שִׁמְעֵי שִׁמְעָה תִּקְעוּ כֶּף עֲלֶיהָ  
 כִּי עַל-מִי לֹא-עֲבָרָה רַעְתָּה תִּמְיֵד:

15. There fire shall consume thee,  
The sword shall cut thee off,  
It shall consume thee as the devouring locust.  
Multiply thyself as the devouring locust,  
Multiply thyself as the swarming locust.
- 15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm, make thyself many as the cankerworm, make thyself many as thy locusts.
16. Thou hast made thy traders more numerous than the stars of heaven.  
The devouring locust spreadeth abroad and fieth away.
- 16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away.
17. Thy crowned ones are as swarming locusts,  
And thy satraps as locusts upon locusts,  
That settle in the hedges upon a chilly day;  
The sun breaketh forth and they flee,  
And the place where they are is not known.
- 17 Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.
18. Thy shepherds slumber, O King of Assyria,  
Thy nobles lie sleeping;  
Thy people are scattered upon the mountains,  
And there is no one gathering them.
- 18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them*.
19. There is no healing of thy hurt,  
Thy wound is deadly;  
All hearing the report of thee shall clap their hands over thee,  
For upon whom hath not thy wickedness passed continually?
- 19 *There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

A TRANSLATION OF THE SEPTUAGINT OF THE PROPHECY  
OF NAHUM.<sup>1</sup>

CHAPTER I.

1 A PROPHECY about Nineveh ; the book of the vision of Nahum the El-  
2 koshite. A God jealous and taking vengeance is the Lord ; the Lord taketh  
3 vengeance with fury ; the Lord taketh vengeance on his adversaries, and he  
4 destroyeth his enemies. The Lord is long-suffering, and great is his power ;  
5 and the Lord will by no means fail to punish. In completion and in whirlwind  
6 is his way, and clouds are the dust of his feet. He rebuketh the sea and  
7 maketh it dry, and all the rivers he drieth up. Bashan languisheth, and Carmel ;  
8 and the flower of Lebanon dieth. The mountains are shaken by him, and the  
9 hills rock ; and the whole earth is lifted up at his presence, and all who dwell  
10 therein. Before his anger who shall stand ? And who shall withstand in the  
11 anger of his wrath ? His wrath melts the elements, and the rocks are broken  
12 in pieces by him. The Lord is good to those who wait for him in the day of dis-  
13 tress ; and he knoweth those who fear him. And with a passing flood he will  
14 make an utter end ; darkness shall pursue those who rise up, even his enemies.  
15 What devise ye against the Lord ? He will make an utter end ; he will not  
take vengeance twice upon the same thing. Because to its foundation it shall  
be left waste ; and it will be consumed as an interwoven vine and as stubble  
fully dry. From thee will go forth one who desireth evil against the Lord, one  
who counseleth hostility. Thus saith the Lord, who ruleth many waters : Even  
so shall they be heard no more. And now will I shiver his rod from upon thee,  
and I will break thy bonds asunder. And the Lord will command concerning  
thee : There shall not any more be sown of thy name ; from the house of thy  
God I will utterly destroy the carved images ; and molten images I will make  
thy grave. For behold, swift upon the mountains are the feet of him who  
beareth good news and bringeth tidings of peace ! Celebrate thy feasts, O Judah,  
pay thy vows ; for never again will they pass through thee forever.

CHAPTER II.

1 2 It is brought to an end, it is destroyed. He is gone up scorning [thee] to  
thy face, delivering from tribulation. Look to the way, strengthen the loins,  
3 fortify thy strength mightily. Because the Lord will turn away the outrage  
against Jacob as the outrage against Israel ; for those who drive out drove  
4 them out and destroyed their branches. The arms of their power are from men,  
strong men sporting in fire ; the bridles of their chariots in the day of his pre-  
5 paration, and the charioteers will be thrown into confusion in the streets. And  
the chariots will be commingled and entangled in the broad ways ; their appear-

<sup>1</sup>The text used is that of Tischendorf.

6 **ance** is as blazing torches, and as lightning they dart about. And their great chiefs will be remembered, and they will flee by day and will be weak in their going, and they will hasten to her walls, and they will prepare their garrisons.

7 **The gates** of their cities are thrown open, and the palace is destroyed. And the foundation is uncovered ; and she goeth forth, and her slaves are led away,

8 **as doves** mourning in their hearts. And Nineveh — as a pool of water were her waters ; and those fleeing did not stand, and there was no one who looked

9 **back**. Plunder the silver, plunder the gold ; and there was no end of her ornaments ; they are weighed with all her desirable vessels. A shaking, and a violent shaking, and a casting out, and breaking of hearts, and relaxing of knees,

11 **and pangs** in all loins, and the face of all is as the burning in a pot. Where is the dwelling-place of the lions and the feeding-place of the whelps ? Where walked the lion, that the lion's whelps might enter, and there was no

12 **one who** affrighted them ? The lion snatched what was sufficient for his whelps and he strangled for his lions ; and he filled his den with prey and his dwelling-place with booty. Behold ! I am against thee, saith the Lord Almighty ;

13 **and and** I will burn in smoke thy multitude, and a sword shall devour thy lions, I will utterly destroy thy prey from the earth, and thy works shall no longer be heard of.

CHAPTER III.

1 **O city** of blood, wholly false, full of injustice ! The prey will not be handled.

2 **A sound** of whips, and a sound of the rattling of wheels, and of horse galloping and chariot bounding. And of horseman mounting, and of sword glittering, and weapons flashing, and a multitude of wounded, and a heavy fall, and there was no end to her hosts ; and they shall be weak in their bodies from the extent

4 **of their** fornication. Beautiful and graceful harlot, mistress of enchantments, who sold nations with her fornication and peoples with her enchantments.

5 **Behold**, I am against thee, saith the Lord the Almighty God, and thy nakedness I will uncover unto thy face, and I will show to the nations thy shame and to kingdoms thy dishonor. And I will cast filth upon thee according to thine

6 **impurities**, and I will make thee an example. And it shall come to pass that every one who seeth thee will go down from thee and will say: Wretched Nineveh !

8 **Who shall** bewail her ? Whence shall I seek consolation for her ? Prepare the part ; tune the chord ; prepare the part—Thebes, who dwelt among the rivers ; water round about her, whose power was the sea, and her walls were

9 **water**. And Ethiopia was her strength, and Egypt, and there was no limit to the flight, and the Libyans were her allies. Even she will go into captivity, and her infants they will dash at the heads of all her streets, and upon all her glorious things they will cast lots, and all her great chiefs will be put in fetters.

11 **And thou** shalt be made drunk. And thou shalt seek from enemies a place for thyself. All thy fortresses are fig trees holding watchmen ; if they are shaken,

13 **they will** fall into the mouth of the eater. Behold thy people are as women within thee ; to thine enemies the gates of thy land will be thrown wide open ;

14 **fire** will devour thy bars. Draw for thyself water for the fortification ; take

possession of thy fortresses ; go into the clay and tread in the chaff ; take possession for brick. There fire will devour thee, the sword will cut thee off, it will devour thee as the locust, and thou shalt be burdened as the wingless locust. Thou didst increase thy commerce beyond the stars of heaven ; the locust hastened and was spread out. Thy mingled host leaped forth as the wingless locust, as the locust that has lighted upon a hedge on a frosty day ; the sun rose and it leaped off, and no one knows its place. Woe to them ! Thy shepherds slumbered, the Assyrian King lulled to sleep thy mighty men ; thy people departed to the mountains, and there was no one who gathered. There is no healing for thine affliction, thy plague festered ; all who hear the report of thee will clap hands over thee ; for upon whom has not thy wickedness come continually ?

Committee, {  
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## A TRANSLATION OF THE TARGUM (JONATHAN) OF THE PROPHECY OF NAHUM.<sup>1</sup>

### CHAPTER I.

- 1 The burden [W. has *shadow*] of the cup of cursing which Nineveh is to be made to drink. First Jonah, son of Amitti, [W. inserts *the prophet*] of Gath Hepher, prophesied against her, and she turned from her sins ; and now that she sinned again, Nahum from the house of Koshi prophesied against her again,
- 2 according as it is written in this record. A God who is a judge and an avenger is Jehovah. An avenger is Jehovah and much power is with him. Ready is Jehovah to take vengeance upon the haters of his people, even in mighty
- 3 anger upon his enemies. Jehovah is slow to anger but much power is with him. Jehovah is ready to take vengeance [B. R. omits the foregoing clause.] but he forgives those who turn to the law ; yet those who do not turn he does not fail to punish. Jehovah leads in tempest and in wind, and clouds of darkness he casts down before him. He rebukes the sea and makes it dry, and all the rivers he dries up. Bashan is desolate and Carmel, and the trees of Lebanon droop. The mountains tremble before him, and the hills are broken ; and the earth is wasted before him, both the world and all dwellers therein.
- 4 When he reveals himself in mercy to give the law to his people, then the world trembles before him. But when he reveals himself in anger to take vengeance upon the haters of his people, before his vengeance who shall arise, and who shall bear up in the evil of his anger ? His anger dissolves like fire,

<sup>1</sup>The texts used are those of Walton and the Biblia Regia. Differences between them are indicated by alternative readings in brackets.

7 and the rocks are broken before him. Good is Jehovah to Israel, to lean upon  
 8 in the time of distress, and those who trust in his word are made manifest be-  
 9 fore him. In mighty anger and in vehement wrath he will make utter de-  
 10 struction of the peoples who have arisen and laid waste the holy house of  
 11 Jehovah, and his enemies he will deliver to Gehenna. Ye peoples who have  
 12 spoiled Israel, what are ye devising against Jehovah? An utter destruction  
 13 of you he is about to make, and distress shall not arise against the house of  
 14 Israel twice [W. reads, *and there shall not arise to you twice, as to the house*  
 15 *of Israel, breath after distress.*]. Because the rulers of the people who spoiled  
 the house of Israel, as they stagger in wine, so seduced them, and consumed  
 them as fire consumes stubble very dry. From thee, Nineveh comes forth a  
 king who is devising evil against the people of Jehovah, who counsels a  
 counsel of wickedness. Thus saith Jehovah: Though perfect in counsel and  
 great in number be the peoples who are assembled to afflict thee, O Jerusalem,  
 and they cross the Tigris and pass over the Euphrates and come to afflict thee,  
 though I have made thee serve, I will not make thee serve again. And now I  
 will shiver the yoke of the peoples from your necks, and your chains I will  
 tear off. And Jehovah will command the king of Assyria concerning thee,  
 and there shall no more be a remembrance of thy name. From the house of  
 thy idols I will cut off carved image and molten image. There I will make  
 thy grave because this is a very light thing for me. Behold upon the moun-  
 tains of the land of Israel [B. R. omits *of the land*] the feet of the bearer of  
 glad tidings, the proclaimer of peace! Celebrate, O Judah, thy feasts, fulfil  
 thy vows; because the wicked shall not pass over thee again. They are all cut off.

## CHAPTER II.

1 Those who were coming up and spreading over thy land were laying siege to  
 thee, setting watches upon thy ways. Strengthen the neck; make strength  
 exceedingly firm [W. reads, *strong of neck, exceedingly firm of strength*].  
 2 Because Jehovah restores to Jacob his strength, to Israel his excellence; for  
 3 spoilers have spoiled them and destroyed the cities of their praise. The  
 shields of their heroes are made red, and the men of war are in garments of  
 scarlet. With fire the torches of their chariots are prepared for the day of  
 their ornamentation. The leaders of their army are clothed in gorgeous ap-  
 4 parel. Through the streets the chariots rush madly; the sound of the clash  
 of their arms is heard in the broad ways of the city. Their aspect is as torches,  
 5 as darting lightning. The leaders of their army are put in authority, they  
 stumble in their goings. They hasten; they lay the wall, and they build the  
 6 towers. The bridges of the rivers are broken down and the king trembles in  
 7 his palace. The queen sitting in a sedan goes forth into captivity, and her  
 attending maidens go after her mourning as with the sound of doves, beating  
 8 upon their breasts. Though Nineveh was like a place of the collection of  
 waters from the days before her, yet they are fleeing. Stand! stand! but  
 9 there is no one who is turning about to stand. Plunder silver, plunder gold,  
 10 and there is no end to the treasures. Collect all desirable things. Plundered

and spoiled and opened to the enemy is the gate ; and hearts melting and smiting of knees and distress in all loins, and all their faces are covered with blackness, black as a pot. Where are the habitations of the kings and the house of the dwelling of the princes, where the kings walked ? There they left their sons, behold, as a lion that remains at his prey in security, and there is no one who causes alarm. The kings brought booty to their wives and spoils to their sons, and filled their treasures with booty and their palace with spoil. Behold I am about to send my fury upon thee, saith Jehovah of hosts, and I will burn up thy chariots with fire, and thy villages the sword shall destroy ; and I will consume thy commerce from the earth, and the voice of thy messengers shall no more be heard.

## CHAPTER III.

1 Woe to the city shedding blood ! She is all full of lies and spoils. The  
2 slaughter does not cease. The sound of the striking of blows and the sound  
3 of the moving of wheels, and horses prancing and chariots bounding. Horsemen curveting, and flame and glitter of swords, and flash of spear, and a great number of slain, and a multitude of dead bodies, and there is no end to the  
4 slain ; they stumble over their slain. Because of the greatness of the din of the city, which is as a harlot, a street-walker, beautiful of grace [W. has *appearance*], knowing enchantments, that betrayeth peoples with her harlotries  
5 and kingdoms with her enchantments. Behold I send my fury against thee saith Jehovah of hosts, and I will uncover the shame of thy sin upon thy face,  
6 and I will show the peoples thy shame and kingdoms thy ignominy. And I will cast upon thee filthy things and disgrace thee, and make thee vile in the  
7 eyes of every one seeing thee. And it shall be that every one who shall see thee shall flee far from thee, and shall say : Nineveh is spoiled. Who will  
8 mourn for thee ? Where shall I find comforters for thee ? Art thou then better than great Alexandria, which dwelt amid the rivers, waters all around  
9 her, whose wall was the sea, of the sea were her walls ? Ethiopia was her support, also Egypt, and there was no end. The inhabitants of Put and the  
10 Lybians were among thy helpers. Even she went into exile as a captive ; also her babes were dashed in pieces at the head of all the streets ; and upon her honored men they cast the lot, and all her great men were broken down  
11 with chains. Also thou shalt drink as a drunkard ; also thou shalt seek  
12 help against the enemy. All thy fortresses are like early figs, which, if they are shaken, fall, and there are left among them dried clusters which are fit  
13 for eating. Behold, thy people are weak like women in the midst of thee. To thine enemies shall certainly be opened the gates of thy land, and fire shall  
14 consume thy strength. Collect water into the midst of thee ; make strong thy fortresses ; multiply power ; cause service to be done in the clay ; strengthen  
15 thy buildings. There the peoples that are strong shall come against thee as fire, those who kill by the sword shall consume thee. The armies of the peoples which are numerous as devouring locusts shall be assembled against thee.  
16 They shall cover thee as the swarming locusts ; they shall devastate thee as the locusts. Thou hast made thy traders more numerous than the stars of

- heaven. Behold they are as swarming locusts, which spread abroad and fly  
 17 away. Behold thy coins glitter as locusts, and thy satraps are as young locusts,  
 which sit upon the walls upon a chilly day, which, when the sun breaks forth  
 upon them, disperse, and the place whither they have fled is not known.  
 18 Broken are thy strong men, O king of Assyria. The people of thy armies are  
 in exile. Thy people are scattered upon the mountains and there is no one  
 19 gathering them. There is no one who mourns for thy hurt. Thy wound is  
 deadly. All who hear the report of thee shall clap their hands over thee; they  
 rejoice, for upon whom hath not the blow of thy iniquity passed continually?

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A TRANSLATION OF THE VULGATE OF THE PROPHECY OF  
 NAHUM.<sup>1</sup>

CHAPTER I.

- 1 The burden of Nineveh; the record of the vision of Nahum the Elkoshite.  
 2 A jealous one is God, and an avenger is the Lord, and one having wrath; an  
 avenger is the Lord against his adversaries, and angry is he with his enemies.  
 3 The Lord is patient and great in strength, and cleansing he will not make  
 guiltless. The Lord is in the tempest, and in the whirlwind are his ways, and  
 4 clouds are the dust of his feet. He rebuketh the sea and maketh it dry, and  
 all the rivers he reduceth to a desert. Bashan is enfeebled, and Carmel, and the  
 5 flower of Lebanon droopeth. Mountains are shaken by him, and hills are for-  
 saken; and the earth quaketh at his presence, both the world and all dwellers  
 6 therein. In the presence of his indignation who shall stand, and who shall  
 resist in the wrath of his fury? His indignation is poured out as fire, and the  
 7 rocks are torn asunder by him. The Lord is good, and strengtheneth much in  
 8 the day of distress; and he knoweth those hoping in him. And in a flood  
 passing over, he will make an end of her place; and darkness shall pursue his  
 9 enemies. What devise ye against the Lord? He will make an end; distress  
 10 shall not arise twice. Because as thorns entwine themselves, so is the revelling  
 11 of those drinking together; they shall be consumed as stubble fully dry. From  
 thee shall go forth a deviser of evil against the Lord, one occupied in mind  
 12 with wrong-doing. Thus saith the Lord: Though they may be complete, and  
 so many, so also they are shorn, and he will pass through. I have afflicted

<sup>1</sup>The text used is that of Sixtus V. and Clement VIII.



13 thee, and I will afflict thee no more. And now I will break in pieces his rod  
 14 from off thy back, and thy bonds I will burst asunder. And the Lord will  
 command concerning thee, that no more shall be sown of thy name ; from the  
 house of thy God I will destroy graven and molten images, I will make thy  
 15 grave, because thou art unhonored. Behold upon the mountains the feet of  
 the bearer of glad tidings, and the proclaimer of peace ! Celebrate, O Judah,  
 thy feasts, and render thy vows, for Belial shall not pass through thee again ;  
 he is utterly perished.

## CHAPTER II.

1 He is coming up to disperse before thee, to guard the blockade ; watch the  
 2 way, strengthen greatly the loins, make power firm exceedingly. Because the  
 Lord restoreth the pride of Jacob as the pride of Israel ; for ravagers have  
 3 put them to flight, and their scions they have spoiled. The shield of his  
 heroes is fiery, the men of the army are in scarlet ; the reins of the chariot are  
 4 flaming in the day of his preparation, and the charioteers are stupefied. They  
 are confused in the streets ; the four-horse chariots pass together in the broad  
 ways ; their appearance is like torches, like flashes of lightning they run to  
 5 and fro. He will remember his heroes, they shall fall down in their goings ;  
 6 they shall mount quickly to her walls, and the shelter will be prepared. The  
 gates of the rivers are opened, and the temple is overthrown to the foundation.  
 7 And the captive soldier is led away, and his maids threaten, moaning as doves,  
 8 murmuring in their hearts. And Nineveh—as a pool of water are her waters,  
 9 yet they flee away. Stand ! stand ! and no one turneth back. Plunder silver,  
 10 plunder gold ; and there is no end of riches from all desirable vessels. She is  
 scattered, and cleft, and torn ; and heart melting, and weakness of knees, and  
 a falling in all loins, and the faces of all of them are as the blackness of a pot.  
 11 Where is the den of the lions, and the feeding-place of the lion's whelps, to  
 which the lion goeth that he may walk there, the lion's whelp, and no one  
 12 causeth alarm ? The lion seized enough for his whelps, and slew for his  
 13 lionesses ; and filled his lair with spoil and his resting-place with prey. Behold  
 I [am coming] unto thee, saith the Lord of hosts, and I will set on fire even  
 to smoke thy four horse chariots, and the sword shall consume thy young  
 lions, and I will banish thy spoils from the earth, and the voice of thy mes-  
 sengers shall be heard no more.

## CHAPTER III.

1 Woe, city of blood, full of falsehood, abounding in cruelty ! The prey shall  
 2 not depart from thee. The sound of the whip, and the sound of the whirl of  
 wheels, and of horse snorting, and four-horse chariot glowing, and horseman  
 3 mounting. And glittering sword, and flashing spear, and a multitude of slain,  
 and a grievous overthrow ; there is no end of corpses, and they fall down over  
 4 their bodies. Because of the multitude of the fornications of the harlot,  
 showy and agreeable, and possessing enchantments, who selleth nations in her  
 5 fornications, and households in her enchantments. Behold I [am coming]

unto thee, saith the Lord of hosts, and I will uncover thy shame in thy face, and I will show thy nakedness to the nations, and to kingdoms thy disgrace.

6 And I will cast upon thee abominations, and bring upon thee insults, and set  
 7 thee for an example. And it shall be that every one who shall see thee, shall  
 start back from thee and say: Nineveh is laid waste. Who will shake the  
 8 head over thee? Whence shall I seek a comforter for thee? Art thou better  
 than Alexandria of the peoples, that dwelleth amid the rivers? Waters are in  
 9 her circuit; whose riches is the sea; of water are her walls. Ethiopia is her  
 strength, and Egypt, and there is no end. Africa and Libya were among thy  
 10 help. But even she in removal was led into captivity; her babes were dashed  
 in pieces at the head of all the streets, and over her honored men they cast the  
 11 lot, and all her great men were bound in chains. And thou therefore shalt be  
 12 drunken, and shalt be despised; and thou shalt seek aid from the enemy. All  
 thy fortresses are as fig trees with their unripe figs; if shaken they fall into  
 13 the mouth of the eater. Behold thy people are women in the midst of thee:  
 to thine enemies the gates of thy land shall be thrown wide open, fire shall  
 14 devour thy bars. Draw for thyself water for the siege, build up thy fortresses,  
 15 go into the clay and tread, kneading thoroughly get brick. There fire shall  
 consume thee. Thou shalt perish by the sword; it shall devour thee as doth  
 16 the locust. Assemble together as the locust, multiply as the locust. Thou  
 hast made thy commerce more than are the stars of heaven; the locust spread-  
 17 eth out and flieth away. Thy guards are as locusts, and thy little ones as the  
 locusts of locusts, which settle down in the hedges on a cold day; the sun  
 18 riseth and they fly away and their place where they are is not known. Thy  
 shepherds slumber, O king of Assyria; thy princes are buried, thy people lie  
 19 hid in the mountains and there is no one to gather them. Thy grief is not  
 concealed, thy wound is deadly, all who hear thy report press together the  
 hand over thee, for upon whom hath not thy wickedness passed continually?

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## THE LITERARY STUDY OF THE BIBLE.

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The Bible is composed of a great variety of writings of holy men under the inspiration of the Holy Spirit, in a long series extending through many centuries, preserved to us in three different original languages, the Hebrew, the Chaldee and the Greek, besides numerous versions. These languages were themselves the products of three different civilizations which having accomplished their purpose passed away, the languages no longer being used as living speech but preserved only in written documents. They present to us a great variety of literature, as the various literary styles and the various literary forms of these three languages have combined in this one sacred book of the Christian church making it as remarkable for its literary variety as for its religious unity.

The Bible is the sacred Canon of the Church of Christ, the infallible authority in all matters of worship, faith and practice. From this point of view it has been studied for centuries by Jew and Christian. Principles of interpretation have been established and employed in building up systems of religion, doctrine and morals. The divine element which is ever the principal thing, has been justly emphasized; and the doctrine of Inspiration has been extended by many dogmatic divines so as to cover the external letter, the literary form and style in the theory of verbal inspiration. Yet notwithstanding this claim of Inspiration for the form, comparatively little attention has been given to the form itself; that is to the

languages and the literature of the Bible, until recent times. The fact has been too often overlooked, that it has not seemed best to God to create a holy language for the exclusive vehicle of his Word or to constitute peculiar literary forms and styles for the expression of his revelation. But on the other hand, as he employed men rather than angels as the channels of his revelation, so he used three human languages with all the varieties of literature that had been developed in the various nations using these languages in order that he might approach mankind in a more familiar way in the *human* forms with which they were acquainted and which they could readily understand.

This human side of the Bible has been to a great extent neglected by theologians. It is true that great attention has been given in recent times to the languages of the Bible in the schools of Gesenius, Ewald and Olshausen, and to the original texts by Lachmann, Tischendorf, Tregelles, Westcott and Hort and others; and to the exegesis of the particular writings in numerous commentaries; and to the introductory questions of date, authorship, structure and integrity of writings by a considerable number of scholars; but the literary forms and styles have not shared to any extent in this revival of Biblical studies. And yet these are exactly the things that most need consideration in our day, when Biblical literature is compared with the other sacred literatures of the other religions of the world, and the question is so often raised why we should recognize the Bible as the inspired word of God rather than the sacred books of other religions, and when the higher criticism is becoming the most important factor in Biblical studies of our day.

Bishop Lowth in England, and the poet Herder in Germany, toward the close of the last century called the attention of the learned world to this neglected theme, and invited them to the study of the Scriptures as sacred literature, but little advance has been made since their day, owing doubtless, to the fact that the conflict between the churches and Rationalism has been raging about the history, the religion and the doctrines, and to some extent as to the original text and the details of Biblical introduction in questions of authenticity and integrity of writings; but the finer literary features have not entered into the controversies to any extent until quite recent times, in the school of Kuenen, by Matthew Arnold and others. De Wette, Ewald, and especially Reuss have made valuable contributions to this subject, but even these masters of Exegetical Theology have given their strength to other topics. Now there lies open to the student of our day, one of the most interesting and inviting

fields for research, whence he may derive rich spoils for himself and the church, not only for the purpose of apologetics, but for constructive dogmatics.

The most obvious divisions of literature are poetry and prose. These are distinguished on the surface by different modes of writing, and to the ear by different modes of reading; but underneath all this is a difference of rhythmical movement. It is indeed difficult to draw the line scientifically between poetry and prose even here, for as Lanier says: "Prose has its rhythms, its tunes and its tone-colors, like verse; and, while the extreme forms of prose and verse are sufficiently unlike each other, there are such near grades of intermediate forms, that they may be said to run into each other, and any line claiming to be distinctive must necessarily be more or less arbitrary." Hence rhetorical prose and works of the imagination in all languages approximate closely to poetry. Says Prof. Shairp, "Whenever the soul comes into living contact with fact and truth, whenever it realizes with more than common vividness, there arises a thrill of joy, a glow of emotion. And the expression of that thrill—that glow is poetry." Now the Bible is full of such poetry, as it deals with the noblest themes and stirs the deepest emotions of the soul. Poetry is also the music of speech; the measured and balanced movement of emotion. Religion naturally assumes this movement to express its emotions in the worship of God, and the Biblical religion above all others. Notwithstanding this fact, the poetry of the Bible is written in the MSS. preserved, and is printed in the Hebrew and Greek texts, as well as the versions with few exceptions exactly as if it were prose; and the Hebrew scribes who divided the Old Testament Scripture and pointed it with vowels and accents dealt with it as if it were prose and even obscured the poetic form by their ignorant and careless divisions of verse and sections, so that the poetic form in many cases can be restored only by a careful study of the unpointed text and a neglect of the Massoretic sections.

I. *Hebrew Poetry* is characterized by a remarkable simplicity of structure and movement. The lines are arranged in parallelism of thought and emotion, and are synonymous, antithetical or synthetic in a great variety of forms, in the distich, tristich, tetrastich, pentastich, hexastich, octastich and occasionally in greater numbers of lines. The lines are measured by words or word accents, the poet having the power of combining two or more words at times under one accent. This measurement by words is the simplest and earliest form of poetry, the measurement by syllables

of the Aramaic, and by quantity of the feet of the Greek coming later in poetic development. Usually three, four or five words make up the line of Hebrew poetry. The lines are arranged in strophes or stanzas, sometimes with refrains, sometimes with initial letters in the order of the alphabet, and sometimes with certain catch words. These simple principles unfold into an exceeding rich variety in the numerous specimens of Hebrew poetry in the Old Testament, and in quite numerous pieces in the New Testament where the Aramaic original is a little obscured by the Greek form; for not only the songs of the forerunners, but very many of our Savior's discourses, sections of the epistles and a good part of the Apocalypse are poetry. Now these principles of Hebrew poetry must be carefully studied by the interpreter who would ascertain the spirit and sense of the passage. The meaning of a passage is determined by its relation in the system of parallelism of the line or the strophe. Would any interpreter of Homer, or Æschylus be able to understand them or teach others to understand them without a knowledge of their metres, and with the whole written as if they were prose? What would you do with the odes of Horace, the lyrics of Dryden, the dramas of Shakespeare, if these were all written without distinction of parts, and with the uninterrupted steady flow of prose? If Hebrew poetry has been understood at all notwithstanding such lamentable ignorance let us thank God for his grace, but let us not presume upon it and tempt God any longer by such persistent neglect of the forms of grace and beauty of His Word. The study of Hebrew Poetry as poetry, reveals to us beauties of thought and grandeur of emotion in the Word of God never experienced before. It may be that the Lord has been reserving this higher knowledge of His Word for seasons of greater spiritual exaltation when the church will become less dogmatic, less ecclesiastical, less polemical and narrow, but more devout, more consecrated, more catholic, more intimate in common with God, and more absorbed in worship than at present or in the past. The progress that exegetes are now making into the higher exegesis and the higher criticism will lead to higher attainments in sacred knowledge and sacred practice. The time will soon come when Hebrew poetry will be as well known as Greek and English poetry, and when its influence will pervade all our preaching and worship, and clothe our accidental logic with a wealth of color and warmth of emotion so much needed for effective Christian work.

Hebrew poetry may be divided into three general classes, Lyric, Gnostic and Composite. (1) *Lyric* poetry is the earliest development of lit-

erature. We find it scattered through the various historical and prophetic books, and also in the great collection of Hebrew lyric poetry, the Psalter. The three pieces ascribed to Moses, Ex. xv, Psalm xc, and Deut. xxxii, subdivide lyric poetry into the hymn, the prayer and the song. The hymn is found in rich variety;—the evening hymn, the morning hymn, the hymn in a storm, hymns of victory or odes as that of the victory over the Egyptians, Ex. xv, over the Moabites, Num. xxi, the ode of the battle of Beth Horon, Josh. x, the song of Deborah, Judges v, the thanksgiving as in the song of Hannah, and many pieces of Isaiah, the grand oratorio, Ps. xcii-c, and the most of the fourth and fifth books of the Psalter containing the greater and lesser Hallel, the Hallelujah Psalms and doxologies. The prayers are found in rich variety, evening and morning, litany before a battle, prayers for special and national deliverance; Psalms of lamentation, penitence, religious meditation, of faith and assurance in all the rich variety of devotion. These are most numerous in the Psalms ascribed to David, and may be regarded as especially the Davidic type although the xc Psalm ascribed to Moses and Hab. iii are among the most wonderful specimens as the one traverses the past and compares the frailness of man with the everlasting God, and the other marches into the future and bows with trembling in the presence of the most sublime Theophany. A special form of this class is the dirge, as the laments of David over Jonathan and Abner, and in the exceedingly elaborate and artistic book of Lamentations and not infrequently in the Prophets. The songs are abundant and in every variety: The sword song of Lamech, the birth song of Sarah, the blessing of the patriarchs Noah, Abraham, Isaac and Aaron, and the swan song of David. In the Psalter we have songs of exhortation, warning, encouragement, historical recollections, prophetic anticipations, the love song. The Psalms of Asaph are chiefly of this class.

(2) *Gnomic* poetry has but few specimens in the historical books; but a rich collection is embraced in the Proverbs consisting of fables, parables, proverbs, riddles, moral and political maxims, satires, philosophical and speculative sentences. There are upwards of five hundred distinct couplets, synonymous, antithetical, parabolical, comparative, emblematical, besides fifty larger pieces of three, four, five, six, seven and eight lines, with a few poems, such as the temperance poem (xxiii. 29-35) the pastoral (xxvii. 22-27) the pieces ascribed to the poets Aluqah, Agur and Lemuel, the Alphabetical praise of the talented wife (xxxii. 10-30), and the great admonition of Wisdom in fifteen advancing discourses (i-ix).



(3) *Composite* poetry starts in part from a lyric base as in prophecy, beginning with the blessings of Jacob and Moses and the poems of Balaam, and in lesser and greater pieces in the prophetic writings, the Song of Songs, and Lamentations; in part from a Gnostic base as in the book of Job and Ecclesiastes. Herein is the climax of Hebrew poetic art, where the dramatic and heroic elements combine to produce in a larger whole ethical and religious results with wonderful power. While these do not present us epic or dramatic or pastoral poems in the classic sense, they yet use the epic, dramatic and pastoral elements in perfect freedom, combining them in a simple and comprehensive manner for the highest and grandest purposes of the prophet and sage inspired of God, giving us productions of poetic art that are unique in the world's literature. The dramatic, epic and pastoral elements are *means* used freely and fully, but not *ends*. These forms of beauty and grace are simply forms which do not retard the imagination in admiration of themselves, but direct it to the grandest themes and images of piety and devotion. The wise men of Israel present us in the ideals of the Shulemite, Job, and Koheleth types of noble character, moral heroism and purity that transcend the heroic types of the Iliad or Æneid wrestling as they do with foes to their souls far more terrible than the spears and javelins and warring gods of Greek or Trojan, advancing step by step, through scene after scene and act after act to holy victory in the fear of God; victories that will serve for the support and comfort of the human race in all time, which has ever to meet the same inconsistencies of evil, the same assaults on virtue, the same struggle with doubt and error, therein so vividly and faithfully portrayed to us. The prophets of Israel play upon the great heart of the Hebrew people as upon a thousand stringed lyre, striking the tones with divinely guided touch, so that from the dirge of rapidly succeeding disaster and ruin, they rise through penitence and petition, to faith, assurance, exultation and hallelujah, laying hold of the deep thoughts and everlasting faithfulness of God, binding the past and present as by a chain of light to the impending Messianic future; seeing and rejoicing in the glory of God which though now for a season shrouded behind the clouds of disaster is soon to burst forth in a unique day.

II. *Prose Literature* is also contained in the Sacred Scriptures in rich variety.

(1) *History* constitutes a large portion of the Old and New Testaments. In the Old Testament there are two distinct kinds of history; the Levitical and the Prophetic. The Levitical is represented by Chronicles,

Ezra, and Nehemiah, and extends backward into the Elohist section of the Pentateuch. It is characterized by the annalistic style, using older sources, such as genealogical tables, letters, official documents and entering into the minute details of the Levitical system, and the organization of the State, but destitute of imagination and of the artistic sense. The Prophetic is represented by the books of Samuel and Kings and extends backward into the Jehovistic sections of the Pentateuch. It is characterized by the descriptive style, using ancient stories, traditions, poetic extracts and entire poems. It is graphic in delineation, using the imagination freely, and with fine artistic tact.

In the New Testament we have four biographical sketches of the noblest and most exalted person who has ever appeared in history, the God-Man, Jesus Christ, in their variety giving us memoirs in four distinct types, the highest in the Gospel of John, where the person of Jesus is set in the halo of religious philosophical reflection from the point of view of the Christophanies of Patmos. The book of Acts presents the history of the planting and training of the Christian Church, using various sources and personal reminiscences.

All these forms of history and biography use the same variety of sources as histories in other ancient literature. Their historical material was not revealed to the authors by the divine Spirit, but gathered by their own industry as historians from existing material and sources of information. The most that we can claim for them while distinguishing Inspiration from Revelation, is that they were inspired by God in their work so that they were guided into truth and thereby preserved from error—certainly as to all matters of religion, faith and morals; but to what extent further in the details and external matters of their composition is still in dispute among evangelical men. It is also disputed to what extent their use of sources was limited by Inspiration, or in other words, what kinds of sources were unworthy of the use of inspired historians. There are those who would exclude the Legend and the Myth which are found in all other ancient history. If the legend in itself implies what is false—it would certainly be unworthy of divine inspiration to use it; but if it is the poetical embellishment of naked facts, one does not readily see why it should be excluded from the sacred historians' sources any more than snatches of poetry, bare genealogical tables, and records often fragmentary and incomplete, such as are certainly found in the historical books. If the myth implies in itself necessarily Polytheism or Pantheism, or any of the elements of false religions it would be unworthy of divine inspiration. It is

true that the classic myths which lie at the basis of the history of Greece and Rome, with which all students are familiar, are essentially Polytheistic; but not more so than the religions of these peoples and all their literature. It is also true that the myths of Assyria and Babylon as recorded on their monuments are essentially Polytheistic. Many scholars have found such myths in the Pentateuch. But over against this there is one striking fact that stands out in the comparison of the Biblical narratives of the Creation and the Flood, with the Assyrian and Babylonian; namely, that the Biblical are Monotheistic, the Assyrian Polytheistic. But is there not a Monotheistic myth, as well as a Polytheistic? In other words, may not the poetic form of the myth be appropriate to Monotheistic as well as to Polytheistic conceptions? May it not be an appropriate literary form for the true Biblical religion as well as the other ancient religions of the world? However we may answer this question *a priori*, it is safe to say that the term *myth* at least has become so associated with Polytheism in later usage and in the common mind, that it is unwise if not altogether improper to use it in connection with the pure Monotheism and supernatural revelation of the Bible, if for no other reason—at least for this—to avoid misconception, and in order to make the necessary discriminations. For the discrimination of the religion of the Bible from the other religions must ever be more important than their comparison and features of resemblance. There is no such objection to the term legend, which in its earliest and still prevalent use, has a prevailing religious sense, and can cover without difficulty all those elements in the Biblical history which we are now considering. There is certainly a resemblance to the myth of other nations in the close and familiar association of the one God with the ancestors of our race, and the Patriarchs of Israel, however we may explain it. Whatever names we may give to these beautiful and sacred traditions which were transmitted in the families of God's people from generation to generation, and finally used by the sacred historians in their holy books;—whatever names we may give them in distinction from the legends and myths of other nations, none can fail to see that poetic embellishment natural and exquisitely beautiful, artless and yet most artistic, which comes from the imagination of the common people of the most intelligent nations, in these sources that were used by divine inspiration in giving us ancient history in its most attractive form. Indeed the imagination is in greater use in Hebrew history than in any other history with all the oriental wealth of color in the Prophetic historians.

The dialogues and discourses of the ancient worthies are simple, natural and profound. They are not to be regarded as exact reproductions of the words originally spoken, whether preserved in the memory of the people and transmitted in stereotyped form, or electrotyped on the mind of the historian or in his writing by divine inspiration; but they are rather reproductions of the situation in a graphic and rhetorical manner, differing from the like usage in Livy and Thucydides, Herodotus and Xenophon only in that the latter used their reflection and imagination merely; the former used the same faculties guided by divine inspiration into the truth and restrained from error.

In Biblical history there is a wealth of beauty and religious instruction for those students who approach it not only as a work of divine revelation from which the maximum of dogma, or of examples and maxims of practical ethics are to be derived; but with the higher appreciation and insight of those who are trained to the historian's art of representation and who learn from the art of history, and the styles and methods of history, the true interpretation of historical books, where the soul enters into the enjoyment of the concrete, and is unwilling to break up the ideal of beauty, or destroy the living reality, for the sake of the analytic process, and the abstract resultant, however important these may be in other respects, and under other circumstances.

(2) Advancing from historical prose, we come to the *oration*. The Bible is as rich in this form of literature as in its history and poetry. Indeed the three run insensibly into one another in Hebrew Prophecy. Rare models of eloquence are found in the historical books, such as the plea of Judah (Gen. XLIV. 18-34); the charge of Joshua (Jos. xxiv); the indignant outburst of Jotham (Judges ix); the sentence pronounced upon Saul by Samuel (1 Sam. xv); the challenge of Elijah (1 Kings xviii). The three great discourses of Moses in Deuteronomy are elaborate orations, combining great variety of motives and rhetorical forms, especially in the last discourse to impress upon Israel the doctrines of God, and the blessings and curses, the life and death involved therein.

The Prophetical books present us collections of inspired eloquence which for unction, fervor, impressiveness, grandeur, sublimity and power surpass all the eloquence of the world, as they grasp the historical past and the ideal future, and entwine them with the living present for the comfort and warning, the guidance and the restraint of God's people. Nowhere else do we find such depths of passion, such heights of ecstasy,

such dreadful imprecations, such solemn warnings, such impressive exhortations, and such sublime promises.

In the New Testament the three great discourses of Jesus and his parabolic teaching present us oratory of the Aramaic type; simple, quiet, transparent, yet reaching to unfathomable depths, and as the very blue of heaven,—every word a diamond, every sentence altogether spirit and life, illuminating with their pure searching light, quickening with their warm pulsating throbbing love.

The discourse of Peter at Pentecost will vie with Cicero against Cataline in its conviction of the rulers of Israel, and piercing the hearts of the people. The discourses of Paul on Mars Hill, and before the Jews in Jerusalem, and the magnates of Rome at Caesarea, are not surpassed by Demosthenes on the Crown. We see the philosophers of Athens confounded, some mocking, and others convinced unto salvation. We see the Jewish mob at first silenced, and then bursting forth into a frantic yell for his blood. We see the Roman governor trembling before his prisoner's reasonings of justice and judgment to come. We do not compare the orations of Peter and Paul with those of Cicero and Demosthenes for completeness, symmetry and artistic finish; this would be impossible, for the sermons of Peter and Paul are only preserved to us in outline, but taking them as outlines, we maintain that for skillful use of circumstance, for adaptation to the occasion, for rhetorical organization of the theme, for rapid display of argument, in their grand march to the climax, and above all in the effects that they produced, the orations of Peter and Paul are præminent.

Nowhere else save in the Bible have the oratorical types of three distinct languages and civilizations combined for unity, and variety of effect. These Biblical models ought to enrich and fortify the sermon of our day. If we could study them as literary forms, as much as we study Cicero and Demosthenes, as models of sacred eloquence, the pulpit would rise to a new grandeur and sublimer heights and more tremendous power over the masses of mankind.

(3) The *Epistle* may be regarded as the third form of Prose Literature. This is the contribution of the Aramaic language to the Old Testament in the letters contained in the books of Ezra and Nehemiah. But it is in the New Testament that the Epistle receives its magnificent development in the letters of James, Peter, Paul, Jude and John, some familiar, some dogmatic, some ecclesiastical, some pastoral, some specu-

lative and predictive; and in the Epistle to the Hebrews. we have an elaborate essay.

How charming the letters of Cicero to his various familiar friends! What a loss to the world to be deprived of them! But who among us would exchange for them the epistles of the Apostles? And yet it is to be feared that we have studied them not too much as doctrinal treatises perhaps, but too little as familiar letters to friends, and to beloved churches, and still less as literary models for the letter and the essay. It might refresh and exalt our theological and ethical treatises, if their authors would study awhile with Paul in his style and method. They might form a juster conception of his doctrines and principles. They certainly would understand better how to use his doctrines, and how to apply his principles.

(4) *Fiction* is represented in the New Testament in the parables of Jesus. It is also represented in the apochryphal books of Tobit and Susanna, and in the books of Maccabees in the stories about the mother of the Maccabee sons, and about Zerubbabel and truth. It is true these are not canonical and inspired, but they illustrate the part that fiction played in the literature of the Hebrews of the centuries between the Testaments. We might also bring into consideration the part that fiction played in the Agada of the Jews in the various midrashim.

Many divines have thought that the books of Esther and Jonah should be classed as fiction. Any *a priori* objection to fiction as unworthy of inspiration is debarred by the parable of Jesus. With reference to these books, it must therefore be entirely a question of induction of facts. The beautiful story of Zerubbabel and truth, with its sublime lesson, "Truth is mighty, and will prevail," loses nothing in its effect by being a story and not history. The wonderful devotion and self-sacrifice of the Maccabee mother, and the patient endurance of the most horrible tortures by her sons, which have stirred and thrilled many a heart, and strengthened many a pious martyr to the endurance of persecution are no less powerful as ideal than as real. So it would be with Jonah and Esther if they could be proved to be fiction. The model of patriotic devotion, the lesson of the universality of divine providence and grace would be still as forcible, and the gain would be at least equal to the loss, if they were to be regarded as inspired ideals rather than inspired statements of the real. The sign of the Prophet Jonah as a symbol of the Resurrection of Jesus Christ is as forcible if the symbol has an ideal basis as if it had an historical basis. Be this as it may, the element of

fiction is sufficiently well represented in the Old Testament in the story of the Shulemite in the Song of Songs, and in the elaboration of the historical person and trials of Job into one of the grandest ideals of the imagination, and in the soul struggles of Koheleth.

These are then the most general forms of literature contained in the Sacred Scriptures. They vie with the literary models of the best nations of ancient and modern times. They ought to receive the study of all Christian men and women. They present the greatest variety of form, the noblest themes, and the very best models. Nowhere else can we find more admirable æsthetic as well as moral and religious culture. Christian people should urge that our schools and colleges should attend to this literature, and not neglect it for the sake of the Greek and Roman, which with all their rare forms and extraordinary grace and beauty, yet lack the oriental wealth of color, depths of passions, heights of rapture, holy aspirations, transcendent hopes, and transforming moral power.

Our College and University training and the drift of modern thought lead us far away from oriental thought and emotion, and the literature that expresses them. Few there are who enter into the spirit and life of the Orient as it is presented to us in the Sacred Scriptures. It is not remarkable that the Old Testament is to many a dead book, exciting no living, heartfelt interest. Here is a new and interesting field for the student of our day. The young men are entering into it with enthusiasm. The Church of Christ will be greatly enriched by the fruits of their labors. This study of Biblical literature is appropriately called Higher Criticism to distinguish it from Lower Criticism which devotes itself to the study of original texts and versions. There are few who have the patience, the persistence, the life-long industry in the examination of minute details that make up the field of Lower Textual Criticism. But the Higher Criticism is more attractive. It has to do with literary forms and styles and models. It appeals to the imagination and the æsthetic taste as well as to the logical faculty. It kindles the enthusiasm of the young. It will more and more enlist the attention of the men of culture and the general public. It is the most inviting and fruitful field of Biblical study in our day. We will not deny that the most who are engaged in it are rationalistic and unbelieving and that they are using it with disastrous effect upon the Scriptures and the orthodox faith. There are few believing critics, especially in this country. There is also a wide-spread prejudice against these studies and an apprehension as to the results. These prejudices are unreasonable. These apprehensions are to be deprecated. It is impos-

sible to prevent discussion. The church is challenged to meet the issue. It is a call of Providence to conflict and to triumph of evangelical truth. The divine word will vindicate itself in all its parts. These are not the times for negligent Elis or timorous and presumptuous Uzzahs. Brave Samuels and ardent Davids who fear not to employ new methods and engage in new enterprises and adapt themselves to altered situations, will overcome the Philistines with their own weapons. The Higher Criticism has rent the crust, with which Rabbinical Tradition has encased the Old Testament, overlaying the poetic and prophetic elements with the legal and the ritual. Younger Biblical scholars have caught glimpses of the beauty and glory of Biblical Literature. The Old Testament is studied as never before in the Christian Church. It is beginning to exert its charming influence upon ministers and people. Christian Theology and Christian life will ere long be enriched by it. God's blessing is in it to those who have the Christian wisdom to recognize and the grace to receive and employ it.

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## THE GENUINENESS OF ISAIAH'S PROPHECIES.

BY REV. WM. H. COBB, UXBRIDGE, MASS.

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A glance at the present state of the disputed question will prepare us to go into the merits of it.

The great majority of American Christians have taken little interest until recently in the theories of so-called historical criticism. Thus it has come to pass in the case before us that at least nine-tenths of our intelligent church-members assume without question that the whole book of Isaiah came from the pen of the son of Amoz ; while most of those who comprise the remaining tenth regard doubt upon this point as merely one of the vagaries of German neology. On the other hand, in Germany itself, few respectable scholars remain who have not yielded more or less to the prevailing tendency to cut the book into sections varying in date and authorship.

Ewald, in his great work on the prophets, imputes to those who deny the Babylonian authorship of the last twenty-seven chapters, "motives altogether reprehensible." So Weber, as quoted by Delitzsch, regards the traditional view as manifesting "a devilish self-hardening against the scientific conscience." Despite the grim humor of this last expression



it was doubtless written mainly in earnest. Delitzsch himself, with more caution than candor, allows his arguments for the integrity of Isaiah to stand, in the successive editions of his commentary, though one need look no further than the articles lately published in this journal to find him quoting from the "Babylonian Isaiah." Much more conservative is Nägelsbach, author of the commentary in the Lange series; yet even he admits several interpolations. One is hardly surprised that Kuenen, in searching out a reliable basis for his "History of Israel" should profess to "know for certain" that the last twenty-seven chapters of Isaiah belong to the second half of the 6th century B. C. Yet there are signs that this firm foundation is yielding, by concessions from within, as well as attacks from without. The most recent, perhaps the most important, commentary comes from England; that of Rev. T. K. Cheyne (2nd ed. 1882), whose work is highly commended by Robertson Smith. A previous volume of his, "The Book of Isaiah Chronologically Considered" appeared in 1871. At that time Mr. Cheyne went all lengths with Ewald; at present, he gives up important ground, so far as concerns the *local* origin of the prophecies of Isaiah. About three-fourths of the book he now believes to have been written in Palestine. But far from maintaining the unity of Isaiah, he tends in the contrary direction, holding that the sixty-six chapters consist of more than a dozen fragments, written by perhaps ten different authors, at periods varying from the middle of the eighth to the middle of the fifth century. Not more than twenty-seven chapters, he thinks, can be ascribed to Isaiah with much probability. Here is confusion worse confounded. The sober student is fair to ask on what grounds these astonishing dissections are made. The frank answer of many Continental critics would be: "There is no such thing as predictive prophecy; since the so-called Isaiah foretells deliverance under Cyrus from the Babylonian captivity, he must have lived about the time of Cyrus."

This position has been fearlessly avowed by Gesenius, Knobel, Hitzig, Ewald, Wellhausen, and others. The majority of students in this country will deem it an unwarranted theological prejudice, and simply oppose to it the authority of our Master and Lord (e. g. in Luke xxiv. 27). To do Mr. Cheyne justice he does not hold, in this respect, with the destructive school. When we inquire for the further reasons of the view we are examining, they reduce themselves to alleged incompatibilities, in point of style and diction, between the sections of the prophecy. Questions of style are exceedingly complex, involving so much of the personal ele-

ment as to be practically indeterminate. The argument from diction, however, deserves a more important place in this controversy than has usually been assigned to it. Defenders of the unity of Isaiah have aimed to show that the formidable lists of peculiarities in phraseology brought forward on the other side are not sufficient to prove diversity of authorship. For the most part, they have not been bold enough to assume that if Isaiah wrote the book as a whole there must be a multitude of unconscious threads of coincidence in point of language binding the entire work together, and to stake their case upon observed facts of this nature. Dr. Nägelsbach, however, has given at the close of his commentary a laborious collection of materials embracing the entire vocabulary of the suspected portions, with their occurrences in the undisputed chapters also, but he gives no summary of results. He expresses his belief, it is true, that the unity of authorship is thereby confirmed; still, he speaks so hesitatingly as not to carry conviction. The value of the list, moreover, is seriously lessened by the many errors running through it, so that an entire revision would be necessary to make it trustworthy. My own work in this department was begun and completed in total ignorance of Nägelsbach's researches. Referring for details to the *Bibliotheca Sacra* for April and October 1881, and for January 1882, I will simply indicate the plan pursued. By a series of careful enumerations, there was ascertained the whole number of words in the Hebrew vocabulary, then the number in each main division of Isaiah, in the entire book, in the earlier prophets, the later prophets, and the prophets as a whole; also the commonest and the rarest words in the so-called later Isaiah, with a few other particulars. It was thence proved that the vocabulary of Isaiah B presents striking affinities with that of the earlier prophets (especially Isaiah A) and striking diversities from that of the later prophets. This appeared both from the *number* of coincident words and from their *character*. For instance, while 848 of B's words are found in A, only 735 occur in the exile-prophet Ezekiel, though his prophecy is about twice as long as A's. Again, there are eight words found in both parts of Isaiah and nowhere else, but only one word peculiar to Isaiah B and the period of the exile. The books of the Old Testament I arranged in groups according to two systems of classification, and the vocabulary of Isaiah B (excepting proper names, and words so common as to be indecisive) was taken up word by word, the number of occurrences of each word in all the classes was recorded, and the occurrences in Isaiah were cited by chapter and verse. From this "Hebrew Index"

tables were deduced, proceeding from the more rare to the more frequent words, and showing by each particular grouping that the language of B belongs in the class which includes A and can readily be excluded from Ezekiel's class.

A concluding article is given in the *Bibliotheca Sacra* for July 1882, carrying out with great detail an examination of the local color of Isaiah B as compared with that of Isaiah A on the one hand and the late prophets on the other. It will be seen that this argument advances a stage from the mere grouping of words to the comparison of ideas. Beginning with inorganic nature, I have gone through the vegetable, animal and human kingdoms, noting agreements and disagreements, and finding that, whoever wrote the last twenty-seven chapters of Isaiah, it cannot be fairly denied that his environment was very like that of the genuine Isaiah, and very unlike the scenery of Babylon. As it would be manifestly improper to judge a house from a brick, I will give no illustrations from this portion of the article. But the evidence examined next, that drawn from the names of God, does not lose its force when stated in brief. It appears from induction (as might have been judged *a priori*) that most of the earlier prophets use these divine titles with great freedom, while in later times there seemed to be a special sacredness attached to two or three names, which caused a loss of spontaneity. Thus Ezekiel almost always employs "Jehovah" or "Adonai Jehovah." But both parts of Isaiah blend with these a rich variety of other terms in such a way as to be characteristic of the earlier prophets and to several also a minute and evidently undesigned correspondence of part with part. The particular terms they employ have sometimes a special weight in the argument. Thus "the Holy One of Israel," occurring 14 times in each part, is found nowhere else among the prophets, except twice in the last chapters of Jeremiah, which seem to presuppose Isaiah's predictions against Babylon. Again, the Divine title "King," the idea at the root of the theocracy, is frequently met with both in writers before and after the exile; its absence from the undisputed prophecies of that period is certainly a natural circumstance; yet it is found in both parts of Isaiah. Equally natural is the fact that the writers of the exile abstain from that title of God so common among the prophets—"Jehovah Sabaoth." The victorious leader of Israel's "hosts," the God of her "armies" was not likely to be invoked by that name when those forces were defeated and humbled. Yet "Jehovah Sabaoth" occurs six times in Isaiah B, as well as often in Isaiah A.

I close with a specimen or two of the inferences which may be drawn from the rare words common to both parts. There are two Hebrew nouns from the root "to be white," meaning *white linen*. חֹר and חוֹר. These same forms are also found from an entirely different root, "to hollow out," and mean *a hole*. Isaiah A uses חֹר for white linen, and חוֹר for hole; the later writers reverse this. Isaiah B uses but one of these words, חוֹר, but uses it in the sense of *hole*, thus differing from the later writers and agreeing with Isaiah A. In fact, this is one of the eight words occurring only in the two parts of Isaiah. Another interesting case is פּוֹרֶה *a wine-press*, which occurs once in B and once in Haggai, nowhere else. A wine-press has two receptacles, one for treading the grapes, the other for receiving the juice. Isaiah B uses פּוֹרֶה of the former, Haggai of the latter. But as פּוֹרֶה comes from the verb "to bruise," it must have meant originally the upper part of the wine-press, which would place B among the older writers. So קֶבֶץ means the upper receptacle in Isaiah A, the lower in Jeremiah.

The advantages of the line of argument I have pursued is that it is independent of doctrinal assumptions either Christian or anti-Christian. The facts pertaining to the language of our present book of Isaiah seem to indicate clearly that the sixty-six chapters are rightly ascribed to a single age and a single author.

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## TRACES OF THE VERNACULAR TONGUE IN THE GOSPELS.

BY PROFESSOR FRANZ DELITZSCH.

### I.

The existence of an original Hebrew Matthew is very dubious, as I have shown in my "Neue Untersuchungen über Entstehung und Anlage der kanonischen Evangelien" (1853). The Gospel *κατὰ τοὺς Ἑβραίους*, as it appears from its fragments, was neither the original Matthew nor a Hebrew interpolation of it, but a Hebrew version and partly transformation of the Greek Matthew. We know by Epiphanius, *Haer.* xxx. 13, that in Matth. iii. 4 "his meat was locusts and wild honey" the Ebionitic Gospel removed the locusts, and gave the reading: *καὶ τὸ βρῶμα αὐτοῦ μέλι ἄγριον οὐ ἡγεῦσις ἦν τοῦ μάννα ὡς ἐγκρίς ἐν ἐλάτῳ*. This interpolation presupposes the Greek text. For in Ex. xvi. 31 it is said that the taste of the Manna was like wafers (LXX. *ἐγκρίς*) made with honey. This passage of the Law carried the Ebionites from the *ακριδες*

(locusts) to *εγκρίδες* (honey cakes), and they changed the locusts into vegetable manna as sweet as wafers with honey.

Nevertheless it is certain that the original tradition of the deeds and sermons of our Lord was preserved in the Aramaic language of Palestine, which in the Talmud is called 'סורסי as a dialect of the Syrian. This is probable in itself, and there are not a few traces which justify this conclusion.

An instance of these traces is Luke xxiv. 42, where the authorized version in conformity with the received text runs thus: "And they gave him a piece of a broiled fish and of a honeycomb." The revised version omits the words, "and of a honeycomb," and remarks only in the margin that they are added by many ancient authorities. Westcott and Hort, in their excellent introduction and appendix to their new recension of the New Testament text, give p. 72 sq. a thorough examination of witnesses, which ends with the result that *καὶ ἀπὸ μελισσίου κηρίου* (*κηρίου*) is "a singular interpolation, evidently from an extraneous source, written or oral."

I think, it can be shown how this difference concerning what the disciples gave to the Lord had arisen. The word for fish was in the vernacular tongue כֹּרָא, and טָוּא is the verb which signifies to broil or roast, particularly a fish (*Pesachim* 76b). Hence the Palestinian tradition said that the disciples gave him מְנַתָּא דְכֹרָא מְטוּיָא. In the same language the honeycomb has a similar name, כְּוֹרִיתָא. This assonance of the two words caused some ambiguousness of the tradition, another form of which related that they gave him מְנַתָּא דְכֹרִיתָא דְרוּבְשָׂא "a piece of a honeycomb." The Evangelist, as it is proved by critical inquiry, received *μέρος ἰχθύος ὀπτοῦ*, but ancient readers, well acquainted with the still living tradition, combined with the form preferred by Luke, the other which presented כֹּרִיתָא instead of כֹּרָא. Yet it is also possible that the oldest tradition related that they gave him מְנַתָּא דְכֹרִיתָא דְרוּבְשָׂא and that Luke omitted the second as an erroneous addition.

## "THE DAY OF THE ETERNAL."

By Rabbi HENRI GERSONI, Chicago.

## יוֹם יְהוָה:

This little poem consists of the concluding verses of a long poem on *עז הדת*, "The power of the religious law", by Samuel Joseph Fin, of Vilna. The author of this poem and of several important works on Jewish history and literature, and the editor of a Hebrew periodical, *הכרמל*, is still living. In the form of his poetical works he is not felicitous, since he sacrifices all beauty of rhythm and measure to the expression of his ideas. But his ideas are lofty and the expression of the same is clear and comprehensive; and this betrays clear consciousness and logical thought.

יש יום אמר אלהים. יום הוא ברוח  
 יעמוד אז האמת בשמש בין צבאות שמים  
 וכוכבים מסביב לו יסוב כל לב ורוח  
 ואל כל הגיוני נפש ישלח קרנים  
 אז כל-אפסי ארץ בגאון יהוה יצהלו  
 ירן כל-היקום כי דעת אל גברה  
 נשאי דגליו מקדם בשמו עתה יתהללו  
 כי מאתם יצאה תורה הופיעה נהרה  
 במחול אהבה כל-העמים יצאו שכם אחד  
 כי בני אלהים אחד הן המה גם יחד.

There is a day, so saith the Lord, a day it is in spirit  
 When like the sun 'mong heavenly hosts, the truth will stand,  
 And like the planets, around it will revolve every heart and spirit,  
 And to all the yearnings of the soul it will send radiant rays.  
 And the ends of the earth will then rejoice in the greatness of the Eternal,  
 The entire creation (existence) will sing, for the wisdom of the Lord hath prevailed;  
 The bearers of His banners in olden times will now glory in His Name,  
 For from them the teaching went forth (by which) the light shone forth.  
 All the nations in one accord will go out (join) in a dance of love,  
 For they are each and all together the sons of One God.

## THE HEBREW UNION COLLEGE.

BY RABBI ISAAC M. WISE.

The Hebrew Union College, located in Cincinnati, 494 W. 6th Street, was established in 1846 by the Union of American Hebrew Congregations. A majority of all Hebrew Congregations in this country, including the largest, are members of this "Union," and contribute to it one dollar annually for each member. The "Union" elects in its bi-annual conventions, a Board of Directors, who govern the College in all affairs not left to the Faculty.

The Faculty elected by the Board of Examiners, consists of the following gentlemen :

Rabbi Isaac M. Wise, President and Professor of Hebrew Philosophy and History.

Rev. Dr. Mielzener, Professor of the Talmud and Rabbinic jurisprudence.

Solomon Eppinger, Esq., Preceptor of the Talmud, and Professor of Exegesis p.t.

Ignatius Mueller, Esq., Assistant in Hebrew.

Henry Berkowitz, Esq., Assistant in History.

Two of the teachers, Rev. Dr. M. Lilienthal and Louis Aufrecht, Esq., died this year, and no successors have been appointed yet.

The session extends from the first Monday of September to the last week in June, annually, from 3 to 6 p. m., daily except Sunday, with liturgical exercises every Saturday afternoon.

There are registered this year forty-two students, one female, all Jews, although the law of the college excludes none on account of their religious confessions. The college is perfectly free, no fees whatever are exacted. All text books are furnished gratuitously to the students, and the indigent are furnished with all the common necessaries of life.

The library in the college building of about 8,000 volumes comprises the principal works of the Hebrew literature, Biblical, Rabbinical, historical, philosophical, poetical, etc., together with Syriac, Arabic and other Semitic works, Lexica, grammars, etc., and a fair selection of English, German, French, Italian and other works. It is at the disposal of the students and teachers, and of all outsiders who seek information.

The college is divided in two departments, preparatory and collegiate. One of its preparatory departments is in New York City, under the superintendency of Rev. Dr. Gottheil. The pupils of the preparatory departments must be graduates or students of the Cincinnati high school, or any similar institute, must know some Hebrew and the Bible History, to be registered. The curriculum of this department is this :

*1st year.*—Hebrew etymology ; exercises in translation from English into Hebrew ; reading the original of one book of the Pentateuch, Joshua and Judges, two chapters with *Rashi's* rabbinical commentary ; also two books of Mishnah, usually *Aboth* and *Sanhedrin*, history from 536 to 167 B. C.

*2nd year.*—Hebrew Grammar completed, exercises continued ; Bible reading, one book of Pentateuch, I. and II. Samuel, and a number of Psalms memorized ; four books of Mishnah, twenty pages of Talmud, and history from 167 to 20 B. C.

*3d year.*—Aramaic Grammar, Hebrew exercises continued ; Bible reading, one book of the Pentateuch, I. and II. Kings with the *Targum* and *Rashi* to some chapters ; Psalms memorized ; thirty pages Talmud ; Casuistics in the code of Moses Maimonides ; History to 70 A. C.

*4th year.*—Aramaic Grammar, rabbinical dialect ; Hebrew exercises continued ; Bible reading, one book of the Pentateuch, Daniel, Ezra and Nehemiah ; Psalms memorized ; thirty pages of the Talmud ; the first book (with the exception of *Akkum*) in the code by Moses Maimonides ; literary history to 70 A. C.

Graduates of this department receive the degree of Bachelor of Hebrew, or *Chaber*, and may enter the rabbinical or collegiate department.

Students of the collegiate department are required to be graduates or students of the academical course in the Cincinnati University, or a similar institute, and must be graduates of the examination in the above curriculum.

The collegiate department takes four years. Its curriculum comprises besides the usual theological studies, the Hebrew and Aramaic also the Syriac and Arabic languages. The test for graduation is, 1st, the ability to read and expound critically and historically any given passage in Bible and commentaries, Talmud and Casuists, philosophers and poets of the Hebrew ; 2nd, Sufficient knowledge of literary history, casuistics and jurisprudence of the synagogue, the various forms of worship, and the historical development of Jewish doctrine. 3d, Homiletic and liturgic competency, and 4th, a university degree. He receives the degree of Rabbi and may receive two years later the degree of D. D.

The students of this department read steadily the Bible with ancient and modern paraphrases and commentaries, the Talmud with commentaries and casuists, and *Midrashim* or homiletics. Of the Jewish metaphysicians, they read chiefly the works of Maimonides, Bechai, Halevy, Albo and Saadia. In history they follow Graetz and Jast, Zunz, Munk and Dukes, Geiger and Steinschneider.

The first class of Rabbis will graduate in July, 1883, composed of seven students.

Annually the Union of American Hebrew Congregations appoints three commissioners to examine the classes. The most prominent Rabbis of America have alternately discharged this duty. Their reports, published with the proceedings of the Union have been unanimously very favorable.

Similar institutions exist, two in Berlin, one in Breslau, one in Pest, and one in Paris, besides private institutions not connected with academical studies, which are very numerous in Europe, especially in Hungary, Poland and Russia ; also in Asia and Africa.



## GENERAL NOTES.

**The Demand of the Present.**—We are coming now, as it would seem, to the culmination of the struggle. The battle rages around the citadel. No drones or cowards are wanted now. It is not the incompetent and the unfaithful who can serve the church in such a crisis. She can well afford to spare the idlers and stragglers and faint-hearted from the ranks. The times emphatically demand those who shall be prepared to acquit themselves like men. He has a very low conception of the work of the ministry, of the solemn duties and the momentous responsibilities which it involves, who can suffer himself to be slack and negligent in his preparation for it or inactive or half-hearted in his discharge of it. And he gives little evidence of being called of God to the office and little prospect of usefulness and success in it, who does not engage, whether in his preparatory studies or in the actual labors of the ministry, with a holy enthusiasm, throwing himself into them with all the energy of his nature—resolved by the aids of divine grace to make the most of the powers and faculties which God has given him in the special line of this high calling; seizing with eagerness every opportunity within his reach, and training himself by all available methods to the highest measure of fitness he can secure to be entrusted with the care of souls, to be an ambassador of God to men, to be a steward of the mysteries of the Kingdom of Heaven. If a charge so weighty and so sacred as this will not stir the energies of a man to the utmost, the least that can be said is, that he shows that he has no appreciation of this high and holy office, and no fitness for it. But besides this general demand which is always laid upon all ministers and candidates for the ministry, to use the utmost zeal in the whole round of their professional and preparatory studies, there is a call to special diligence and thoroughness now in the circumstances which have already been recited. If supineness were ever admirable, there is a loud call for alertness at the present time. There is a demand now, as never before, for high Biblical scholarship, for well-trained exegetes and critics—for men well versed in the critical and speculative attacks made upon the word of God, and who are well prepared to defend it. The present phases of critical and speculative assault upon the Scriptures, need create no alarm, as though they were more formidable than their predecessors; but though these should be repulsed and prove short-lived, that will not end the strife. The assault will be renewed at some fresh point or in some other form. And now that the critical battle is brought to our own doors, it will not do to wait till defenders of the faith in other lands work out a solution for us. We must have an English and American scholarship that is fitted to grapple with these questions as they arise. We need in the ranks of the pastorate, men who can conduct Biblical researches and who can prosecute learned critical inquiries; who can do, in their own chosen field of Scripture study, what German evangelical pastors have done—such as Baehr in his "Symbolism of the Mosaic Cultus," and Ranke in the critical defence of the genuineness of the Pentateuch, and Fuller in the interpretation of the Prophet Daniel, and Keil, who published his learned defence of the books of Chronicles and Ezra when he was only a licentiate. —Green's "*Moses and the Prophets.*"

**A Collection of Oriental MSS.**—The Trustees of the British Museum have just acquired a most important collection of Oriental MSS., consisting of 138 volumes, more or less fragmentary, containing: 1. Arabic commentaries of the Bible, with the Hebrew text written by Karaite Jews; 2. Liturgies and hymns both of the Karaites and the Rabbinic Jews; 3. Karaite polemical treatises; 4. Grammatical, lexicographical, and philosophical treatises. Among the commentaries with the Hebrew text are some of the highest importance. They rank among the oldest Arabic MSS. hitherto known. Three are dated A. H. 348=A. D. 958, A. H. 359=A. D. 1004, and A. H. 437=A. D. 1045. The British Museum has hitherto possessed only one single MS. of this kind dated A. H. 398=A. D. 1007. Besides being of so early a date these MSS. show the cause of the law laid down in the Talmud "that the sacred Scriptures must not be written in any other but the square Hebrew characters." They demonstrate for the first time that the Jews were in the habit of writing the Scriptures in other characters. Another point of extreme interest to the Oriental student is the fact that though the commentaries are written in Arabic they contain large quotations from Anan's commentaries in Aramaic, thus proving beyond doubt that Anan, the founder of the Karaites, wrote in Aramaic, the language spoken in Palestine in the time of Christ. Biblical students will feel a debt of gratitude to the trustees for having secured this important collection for our national museum, which now possesses not only the largest number of, but the most valuable MSS. of the Old Testament. We have to add that the Jewish Persian MSS., the importance of which has been lately pointed out in these columns, have also been secured for the British Museum.—*London Times*.

**First Hebrew Books.**—The first Jewish book was printed in Mantua (Italy). It was the *Fur. Orach Chayim*, by R. Jacob ben Asher, which is dated 14 *Sivan*. (June 6th), 1476, to which was added one-third of *Yoreh De'ah*. The man who established this enterprise was Abraham Kunat (כּוּנַת) ben Solomon, a doctor of medicine. He and his wife, Estellina, learned typography and then established the office in Mantua, where he published five different Jewish works. (Zunz, in his *Zur Geschichte und Literatur*.) The oldest Hebrew publications in Germany come from Prague, where in 1513 Gershom Cohen ben Solomon established his typographical office, known up to the middle of the seventeenth century as the Gersonides printers' family (1513—1657.) The first Hebrew Bible was printed in 1488, in Soncino (Italy), a folio volume of 373 pages, no title page, by Joshua Solomon ben Israel Nathan, with the aid of the dyer, Abraham ben Chayim, of Pesaro.

**The Biblical Hebrew.**—The Biblical Hebrew is remarkable for the simplicity and regularity of its structure, and is well fitted for being employed in the composition of such narratives as are contained in the historic portions of the Old Testament. It is also admirably suited for devotional, aphoristic, poetical, and prophetic compositions. It appears already fully developed in the pages of the Pentateuch. In numerous instances its words present vivid representations of the objects to which they refer. Many of them suggest to the reader a host of interesting associations. It may be said with truth that no translation, in certain cases, could possibly convey to the reader the full significance of that which is expressed or suggested by the Hebrew terms. It contains words so forcible and

rich in meaning, and so closely related to other kindred terms, that the most qualified translator will find himself working under an almost depressing sense of his inability adequately to accomplish his task. To render the Psalms of David into any ancient or modern tongue, in such a manner as that the Version shall convey neither more nor less than that which would be derived from an intelligent perusal of the original, is a task never likely to be accomplished. All that can be done is to seek after something like an approximation to such a Version.—*Craik.*

**The Mosaic Origin of the Pentateuch.**—Adopting the canon of Hume, that of two miracles we should believe that which is the less marvelous and incredible, I accept the miracle, if it be one, of the Mosaic origin of the Pentateuch, rather than the theory which makes it either the growth of centuries or the work of a modern Jew of the time of Ezra. The difficulties attending the last theory are vastly greater than those which surround the first. As easily could I believe that the basaltic pillars which compose the Giant's Causeway were the work of the fabulous race whose name they bear, and not the production of the earth's central fires. I believe, then, that the Pentateuch is a work of the Mosaic age, and largely the work of Moses himself; that it has come down to us with few, very few, dislocations, interpolations, and corruptions; and that it will be handed down to coming ages as an admired monument of the wisdom, learning, and arts of that remote age,—as a monument of an early revelation of the divine will, to restore and elevate the race. I believe that the more thorough the investigations are which are directed to the examination of this book, the more profound and searching the scholarship which is devoted to the inquiry of its age and authorship, the more successful the endeavors of the explorers of the ancient monuments on the Nile and the Tigris in exhuming sculptured tablets and opening tombs whose walls are pictured history, the more brilliant the success of the Rawlinsons, the Layards, and the Hinckses, the Smiths and the Sayces, in deciphering the cuneiform inscriptions on the walls of the palaces of the successors of Ninus, and of the Wilkinsons and the Lepsius and the Mariettes in interpreting the painted symbols and hieroglyphic histories in the tombs of the Pharaohs contemporary with Abraham and Joseph and Moses, the more certainty will be given to the conclusions which I have reached, or, at least, to which I have pointed the way: that THE PENTATEUCH IS SUBSTANTIALLY OF THE MOSAIC AGE, AND LARGELY, EITHER DIRECTLY OR INDIRECTLY, OF MOSAIC AUTHORSHIP.—*Stebbin's "A Study of the Pentateuch."*

**Importance of Hermeneutics.**—Perhaps no branch of theological science exerts an influence so great and fruitful as Formal-General Hermeneutics, which furnishes to the theologian his methods of interpretation. It decides, to a certain degree, the systems of dogmatics, instruction in religion, the faith of the people, and often the peace of the Church.

One may see, by the place it occupies in Exegetical Theology, the high position which it holds. It aspires to nothing less than to be the key to the Sacred Books, unlocking all the science and learning founded upon them. Without it, Dogmatics must be uncertain; and consequently our doctrinal views must rest upon an unstable foundation.

It goes still further. It applies logic to the study of the sacred volume. It demands as auxiliaries, besides learning and criticism, reason and method, philosophy, psychology, and all the means which God has given to men to discover the truth. It is in that way unceasingly occupied in bringing into harmony reason and revelation, in illustrating the one by the other, and in making manifest between them that accord which is one of the grand proofs of the divine perfection and heavenly origin of our faith. Well directed, it enables us to contemplate the Holy Scriptures in all their native purity, in all their divine depth, in their intimate relations to the perfections of God on the one hand, and to the heart of man on the other. In other words it exhibits them in all their beauty, at once human and divine. It thus reanimates the faith, and founds it solidly upon truth and reason. It prevents, as far as possible, false interpretations and false systems, which are so frequently causes of unbelief.

If ever the Church of Christ be united in the bond of peace and love ; if she ever arrive at the unity of the faith ; or, rather, if she ever approach this ideal goal—impossible perhaps to be attained here below—it will be by an interpretation of the Holy Scriptures at once devout, experimental, intelligent, and clear ; which is, in short, by a true and complete science of Hermeneutics.—*Elliott and Hersha's Hermeneutics.*

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## EDITORIAL NOTES.

**The Eve of an Agitation.**—"All the signs of the times indicate that the American church, and, in fact, the whole of English-speaking Christendom, is upon the eve of an agitation upon the vital and fundamental question of the inspiration and infallibility of the Bible, such as it has never known before."—This is the opening sentence of Professor William Henry Green's "Moses and the Prophets," which has just appeared. Our readers will find among the "General Notes" of this number another extract from the same Introduction. This statement is not an exaggerated one. It is made by one who is in a position to judge well the "signs of the times." No man in this country is better qualified to appreciate the situation than Professor Green. He is no alarmist, yet he sounds the note of alarm. He might, indeed, have gone further, for it may be soberly said that we are no longer upon the *eve* of agitation ; we are in the midst of it. The time has passed when the attention of the church shall be wholly taken up with theological controversy. A fundamental question has come up, upon the decision of which rests all our faith. Is the Bible what it claims to be ? Is it what the church, since its institution, has supposed it to be ? Is it the Word of God ? Nothing less than this is involved in the question at hand. Who is to decide it ? Who does not feel it his duty, at least, to look into the question, and, so far as it is in his power, to fit himself to understand the points at issue ? Is this not, in very truth, obligatory upon every man who professes to herald God's truth to perishing souls ?

**Scientific Biblical Knowledge.**—"I call all teaching *scientific*," said Wolf, the critic of Homer, "which is systematically laid out and followed up to its original sources." Such teaching is scientific, and only such. The critical study of

the remains of classical authority in the original languages is the only means of obtaining a scientific knowledge of that authority. This is none the less true of Biblical knowledge. Need one hope to gain a scientific knowledge of Biblical antiquity except through the medium of the languages in which it has been transmitted to us? And surely no one can be satisfied with any other than a scientific knowledge. It is for the lack of just such knowledge that the Church to-day suffers. Those who represent the Church before the world have Biblical knowledge, that is to say, some of them have; but of what sort? Many, in high position, have as little truly scientific knowledge of the Bible, as the average school-boy, of Homer. They can quote texts in proof of this or that doctrine, they can argue without limit, questions of an entirely irrelevant character; but a genuine scientific knowledge of the Bible, of its facts, and their interpretation they do not have. The reason of this is twofold: Those who are now in the active ministry did not while in the Seminary, receive the training in this department of theological work, which they ought to have had, nor do the men who are to-day in the theological seminary, receive either the needed amount, or, in many cases, the right kind of instruction. Sufficient time is not given for the *study of the Bible*, and too often even the time allowed is frittered away in fruitless discussion. Yet the fact that a man does not obtain this knowledge in the Seminary, is no reason why he should not have it. Taken all in all, very little is even supposed to have been gotten during a theological course. Must a *pastor* give up all hope of being a *scholar*? Is it not a radical defect in our ministry that they allow their pastoral duties to draw them from their study? The common cry is "lack of time." It ought to be remembered, however, that often where time cannot be *found* for a given work, it can be *made*. In view of the present demand "for the highest Biblical scholarship" is it not well for us to consider whether more time cannot profitably be devoted to study which is strictly Biblical, whether a scientific Biblical knowledge is not within the reach of every one of us, if we will but reach out our hand and take it?

**Exegetical Presumption.**—It scarcely seems credible that the body of men who constitute the "St. Paul Academy of Natural Science," after hearing "A Lecture on Man, his Origin, and Movements, as Indicated by Mythology, Language and History," by Chas. S. Bryant, A. M., should request its publication. One cannot imagine the motives which prompted this request. For the sake of the "Academy," and the city which it represents, we hope that the request was made only with the view of indicating to the world how much ignorance, misrepresentation and assumption could be condensed by one man into one address. Several appendices are added to this lecture; among others, a translation and interpretation of Gen. II. 21, 22, which certainly are far beyond anything before published in explanation of these verses. Many of our readers have seen an extract, headed "*The Ages of the Patriarchs*," which was printed in the *Popular Science Monthly*, and thence copied into many of the secular papers. This is another of the appendices, and there are others of an equally wonderful character. This matter is referred to here for two reasons: (1) Because several letters have been received, asking for a statement in regard to the pamphlet, but chiefly (2) because it is desired to call

attention to the necessity of denouncing unsparingly all attempts to foist upon the skeptically inclined masses such absurd and abominable trash. Many, notwithstanding the imbecility and conceit which would seem to be at once apparent, have been influenced by this man. He professes to be a scholar, and modestly proposes soon to give a translation of the first fifteen chapters of Genesis, as a contribution towards a translation of the Bible, which shall be made by non-sectarian scholarship. *Ab uno disce omnes*: Gen. II, 21, 22: And Jehovah Elohim caused a deep sleep to fall upon Adam, and he slept; and he desired in marriage a fair one of his own likeness; and she was set apart prepared as a bride for marriage. And Jehovah Elohim gave him for a wife, the one in his likeness, which he had chosen from his own image; and she abode with Adam.

The translator says that this, "as near as the language will allow is a literal, accurate English translation."

### QUESTIONS+AND+ANSWERS.

[*Questions of general interest, relating to the Old Testament and to the Hebrew Language will be published in one number of The Hebrew Student and the answers to these questions will be published in the succeeding number. It is expected that the answers as well as the questions shall be furnished by readers of the journal. The initials of the interrogator and of the answerer will be appended in each case. Readers are requested to forward to the Editor questions which may occur to them from time to time, and answers to such questions as they may see proper to consider.*]

#### NEW QUESTIONS.

12. Why does **לְמַנְעִיחַ** occur in the Psalms, sometimes with and sometimes without **מֶתְהֶגֶחַ** under **ל**? F. W. B.
13. How is the word **יְרוּשָׁלַם** pronounced? Is **Ĥirĕq** to be sounded before the **ו**, thus making a diphthong with the **Pättäh**? F. W. B.
14. What is the meaning of the inverted **Vāv** which occurs several times in Ps. 107 between the 22d and 28th verse? F. W. B.
15. Why is the vowel-notation throughout Gesenius made to differ from Webster, Worcester or the authorities? T. M. B.
16. How can we account for the remarkable similarity in the order of words in Hebrew and English prose? B. F. W.
17. Is there any periodical published in pure Hebrew? B. F. W.
18. What is the difference in meaning between **בֵּין מַיִם לְמַיִם** and **בֵּין מַיִם וּבֵּין מַיִם**? V. O. S.
19. It is said that **Vāv** Conjunctive, which comes to stand before a tone-syllable, may be pointed with pretonic **◌־**. This is the case in **וְזָהוּ וְזָהוּ** (Gen. I. 2). Why not also in **וְחִשְׁבָה**? W. H. W.
20. In how far are the Massoretic points a commentary on the text? W. H. W.

21. In Ps. 66, 9, what is the force of the negative לֹא, and of the article in לְמוֹט?

C. C. H.

22. What is the principle underlying the use of the Imperfect with Vāv Conversive for the Perfect and *vice versa*?

M. M. M.

## FORMER QUESTIONS ANSWERED.

2. Where can I get the most *authoritative* and *exhaustive* statement about the early inhabitants of Canaan? Our mummied friend, Rameses II, waged war with the Hittites, the Egyptians afterwards were engaged with the Philistines; but in what period, and in what succession did the early people inhabit Canaan before Abraham became a Westerner?

C. A. H.

The following authorities may be mentioned: *Stack's* Gaza; *Knobel's* Völker-tafel der Genesis; *Mover's* Phönizier; *Hitzig's* Urgeschichte; *Ewald's* History of the People of Israel; *Kenrick's* Phoenicia; *Bleek's* Introduction to the Old Testament.

3. In the Baer and Delitzsch text, there occur several cases where ׀ is found before ׀, e. g. פִּתְחוּן Isa. III. 17. Are not these errors in pointing? M. L. H.

For Qamets-hatûph Baer not seldom uses ׀, in order to make a misunderstanding impossible, since it might be read ā or â; but it is inconsequent.

Dr. H. L. Strack, Prof. of Theology, Univ. of Berlin.

4. What is the force of the word אָמַר in Ex. II. 14?

This word is used of inner speech or thought as in 1 Sam. XX. 4; 1 Kings V. 19 (Hebrew). The passage may be paraphrased as follows: "Dost thou say (to thyself) to kill me (that thou wilt kill me) as thou killedst the Egyptian?" See Dr. August Dillmann's Commentary, Leipzig, 1880.

(Rev.) Charles R. Brown, Franklin Falls, N. H.

5. What is the difference between the Qāl Passive Participle and the Nīph'āl Participle?

The so-called Qāl Passive Participle is probably the remnant of a lost conjugation. To be noticed chiefly is the use of the Nīph'āl Participle with the "idea of abiding quality and even future necessity;" e. g. נֹרָא to be feared, terrible; נְחֻמָּד to be desired.

6. What are some of the best books giving information concerning the manners, customs, language, etc., of the Egyptians at the time of the Exodus?

S. C. D.

*Geikie's* Hours with the Bible, vol. II; *Wilkinson's* Manners and Customs of Ancient Egyptians; *Hengstenberg's* Egypt and the Books of Moses.

7. What is the explanation of the use of the point after Sh'vâ in נְחֻמָּד Gen. III. 6 (Baer and Delitzsch text)?

M. B. L.

The point after Sh<sup>vâ</sup> is an invention of Baer. In the latest edition of Gesenius (Kautzsch), 1881, § 13. 2 this fact is referred to. In Schrärer's *Theologische Literaturzeitung*, 1879, I have written concerning and against several unnecessary innovations of Baer, among them this. Whoever writes נְחֻמָּךְ must also consistently write יִקְטִיל, and so after every silent Sh<sup>vâ</sup>. DR. H. L. STRACK.

8. Does Gesenius' Grammar recognize the doctrine of the intermediate or half-open syllable? H. L. S.

The edition of Gesenius' Grammar, translated by Davies and edited by Mitchell, recognizes the doctrine of an intermediate or half-open syllable, but furnishes no clear presentation of the subject. The best treatment will be found in Davidson's *Hebrew Grammar*.

9. I understand, of course, that when a final He is treated as a consonant, this fact is indicated by Mäppiq. But the question rises, when is it a consonant, and when is it merely a vowel-letter? H. L. S.

This can be learned only from observation and the study of the Lexicon. It is known, e. g., to be a vowel-letter in the feminine termination הַ, and in לִ' verbs.

10. Why is ה written small in the word בְּהִבְרֵאִם (Gen. II. 3)? O. A. B.

"The marginal note is הִזְעִירָא, *small He*, which the Rabbis explain as a mystic reference to the future diminishing and passing away of the material creation, or as suggestive of the anagram בְּאֲבְרָהָם in *Abraham*, for whom, together with his seed the universe was created, and which some critics have doubtfully conjectured to indicate a reading with ה omitted."—*Green's Chrestomathy*.

11. What is the best construction of the words וְכֹל שִׁיחַ (Gen. II. 5)?

G. A. B.

It seems best to make this expression the subject of יִהְיֶה, and *no shrub of the field was yet in the earth*, tho' it is possible either (1) to make it the subject of עָשׂוֹת (v. 4) as is done in the A. V., or (2) to begin a new sentence with בְּיוֹם, making ׀ equivalent to *then*.



## BOOK+NOTICES.

*[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]*

### C. H. M's NOTES.\*

C. H. M.'s "Notes" consist of homilies, and rarely have we found anything more wearisome. Their prolixity is tedious. They lack almost every quality of a good commentary. Their value to one who wants a work which will help him to ascertain the real meaning of the Scriptures is zero. There could hardly be found better examples of eisegesis. Many of the interpretations and statements are false. The author says that "it was the blood that made the difference, and nothing else," between the Israelites and Egyptians on that night when was slain the first-born in every home of the latter, and quotes Rom. III. 23. The Scriptures teach that "the blood" did not make this difference, but was only the visible sign of the different relations which these nations sustained toward God. In another place he says "that sacrifice is the basis of worship." According to the Scriptures the sole basis of worship is God's worthiness and sacrifice is itself worship. The same inexactness, confusion of terms and erroneous teachings pervade these volumes. They contain some truth, but it is in the proportion of one kernel of wheat to a bushel of chaff, and we are decidedly averse to doing so much winnowing.

### THE USE OF THE OLD TESTAMENT IN THE STUDY OF THE RISE OF OUR DOCTRINES.†

In his address Mr. Duff rightly assumes that "a student of Christian theology must make himself at home in Semitic manners of life, of speech, of thought; for our Lord and the people about him, with few exceptions, were Jews. They spoke a Semitic language, Jesus spoke it, lived through it, preached in it, not in Hebrew certainly, but in Aramaic, we might almost say in Syriac. None of his preaching that we have is in the form in which he preached it, but we have a record of it in the form in which preachers repeated it in other lands in another language. Some of it, indeed, has been quite recast, we may say, for Aramaic and Greek are two radically different languages. As forms of thought they are quite different, and a thing said in Aramaic may need much change of shape before there can be a repetition of it in Greek. For this reason he who will know what Jesus thought and said, needs to comprehend how Semitic people think. He who will study the theology of some foreign country, will get a poor idea of it from translations of

\*Notes on Genesis, Exodus, Leviticus, Numbers, 3 vols. by C. H. M., F. H. Revell, Chicago, Publisher.

†The Use of the Old Testament in the Study of the Rise of our Doctrines. Address at Airdale College, Bradford, on Entrance on Work there as Professor of Hebrew and Old Testament Theology, with Adjunct Professorship of Mathematics, Sept. 18, 1878. By Archibald Duff, A. M., Andover, Mass.; W. F. Draper.

that country's theological books. Fortunately, the study of Old Testament Hebrew gives us a good entrance to the mode of thought of Semitic peoples." According to Mr. Duff, among the doctrines which the student for the Christian ministry should study in their Hebrew original are these: I. Divine Sovereignty, II. God's Love, III. The Hereafter. The discussion is vigorous, very interesting and suggestive. The argument for the thorough study of the Hebrew Scriptures is especially strong. The address could be studied with profit by beginners in the history of Christian doctrines.

#### OUTLINES OF PRIMITIVE BELIEF.\*

One of the good signs of the times is the deep interest manifested in the relations of the world's various religions to Christianity. In no other way can its immense superiority be so fully demonstrated as by those full and fair comparisons, the best materials for which are so amply furnished by such diligent students as Mr. Keary. His connection with the British Museum gave him access to information within the reach of but few, and he has made the most of his advantages. His present work displays thorough knowledge of his theme, great skill in the management of his discussion, and admirable literary ability. He has made a most arid subject wonderfully attractive. His book is full of matured thought and valuable learning, and his investigations are arranged in the most convenient and interesting manner for the reader. He has not attempted to explain the origin of belief, but to describe its character among the Indo-European races. He gives the result of his studies of the Vedas, Homer, Hesiod, the Eddas and Sagas, and Mediæval legends and epics. His book will prove helpful, if studied with that true mental independence which characterizes the best students. His conclusions are so largely biased by his philosophy, which we believe to be very faulty, that they must be subjected to the severest historical and logical tests before acceptance. Thus, in his discussion of the "Nature of Belief," which occupies the first fifty pages, Mr. Keary does not undertake to say what kind of a being the first man was, though he strongly hints that he was hardly above the brute; but he is not in doubt in regard to the mental and moral natures of the primitive Aryan. These existed only in embryo, and religion was therefore devoid of all ideas of right and wrong, and bore no relation to morality. Belief was—for that matter, still is—simply "the capacity to worship"; and religion, as we find it, has passed through three distinct stages. "The first is the fetich-worshipping stage, when man's thoughts are concentrated purely upon visible concrete substances. The second we call the nature-worshipping stage. In it the objects of belief are still external and sensible, but they are also, in a certain degree, generalized, and are not often tangible. The third is the anthropomorphic or ethical stage, when the divinity is conceived as a being like mankind, and the ethical qualities of that being have to be taken fully into account. The reasoning by which this position is maintained is very inconclusive. For example, it does not follow that because all earliest languages are rude and express their ideas in physical terms, that those ideas originated through contact with the physical world. Equally illogical is the statement that "looking upward aroused some moral thoughts" which led men to endow "the high thing," a tree or mountain, with "moral qualities." Just as unsound are his other arguments for the progressive development of religion, for the evidence which he adduces shows that wherever we find a primitive faith, we find the notion of personality, "the voice of God in man seeking for a *Personal* object of worship." He, however, assumes a primitive Fetichism which has no thought beyond the material object.

\**Outlines of Primitive Belief among the Indo-European Races.* By Charles Francis Keary, M. A., F. S. A., of the British Museum. New York: Charles Scribner's Sons. Sold by Jansen, McClurg & Co. Price \$2.50.

## RECENT PAPERS

RELATING TO OLD TESTAMENT TOPICS.

- The Karaites Manuscripts. DR. RUELFF. *Juedische Literaturblatt*. XI. No. 33.
- The Logical Methods of Prof. Kuenen. PROF. WILLIS J. BEECHER, D. D. *Presbyterian Review*. October.
- The Value for Textual Criticism of the Older Translations of the Psalms. DR. FRIEDRICH BARTH, SR. *Jahrbuecher fuer Protestantische Theologie*. II. No. 4.
- The Citation from the Book of Wars, Num. XXI. 14, 15. DR. FRANZ DELITZSCH. *Zeitschrift fuer die Kirchliche Wissenschaft und Kirchliches Leben*, Nos. 6 and 7.
- The Methods for the Development of the Old Testament Chronology in the Talmud. SUCKERMANN. *Zeitschrift fuer Wissenschaftliche Theologie*. No. 4.
- Ezekiel's Vision of the Temple. KUEHN. *Theologische Studien und Kritiken*, No. 4.
- The Feast of the Tabernacles. *The Sabbath Visitor*, Sept. 29.
- Ecclesiastes XII, 1-7. J. T. MCCLURE, D. D. *United Presbyterian*, Sept. 28.
- Genesis XXVII, 40. *Juedische Literaturblatt*. XI, No. 35.
- Genesis XVIII, 4; XXI, 2; EX. XL, 15. DR. KBONER. *Juedische Literaturblatt*, XI, No. 37.
- The Sabbath in the Cuneiform Records, PROF. FRANCIS BROWN. *Presbyterian Review*, October.
- The Old Testament in the Christian Church. J. B. GREGG. *New Englander*, July.
- Prophecy in History. JOSIAH COPLEY, ESQ. *Presbyterian Banner*, Sep. 27.
- The Home of the Hebrew Race. I. S. MOSES. *Der Zeitgeist*, Aug 31.
- Celebrities of the Talmud. RABBI JOHANAN BEN NOEHPAH. *Jewish Record*, September 8.
- Chips from a Talmudic Workshop. *American Israelite*, Aug. 4, 11, 18, 25.
- Reflections on Assyriology and Judaism. McDONALD. *American Israelite*, Aug. 18, 25, Sept. 1, 8.
- Assyriology and Judaism. AARON HAHN. *American Israelite*, Oct. 6.
- Judaism the connecting link between Science and Religion, EMMA LAZARUS. *American Hebrew*, Sept. 1.
- Biblical Research. *Jewish Messenger*, Aug. 4.
- Alexandria. *American Israelite*, Aug 25.
- Cairo. *American Israelite*, Aug 25.
- The Nile in the Popular Faith and Customs of the Egyptians. D. A. TRAILOETTER. *Zeitschrift fuer die Kirchliche Wissenschaft und Kirchliches Leben*, Nos. 6 and 7.
- Certain alleged Immoralities of the Bible. G. W. LOUGAN. *Christian Quarterly Review*, July.
- The Politics of Haggai and Zechariah. DR. LIEBMAN ADLER. *American Hebrew*, Sep. 13.
- The Synod of Raabis at Erfurt in 1391. DR. J. CARO. *Juedische Literaturblatt*, XI, Nos. 28 and 29.

# →✻THE✻HEBREW✻STUDENT.✻←

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## ON THE NEW PENTATEUCH-CRITICISM.

BY PROF. E. BENJ. ANDREWS,

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Whatever, in general, we may think of the movement whose acquaintance we make in Professor Robertson Smith's "Old Testament in the Jewish Church," we cannot but be thankful for the lively interest which the new departure marked in the book is sure to awaken in Old Testament study. Heretofore the feeling has had shameful prevalence that the New Testament could be well enough understood apart from the Old; so that, even for the Theologian, fine knowledge of the Old was pretty nearly superfluous,—rendered necessary through fashion and tradition far more than by the veritable needs of his work, while the preacher could, at best, hardly afford so costly an acquisition, and might even sin by expending the time necessary to make it. Theological students have too generally considered the effort spent upon Hebrew to be almost lost, and, as a class, have consequently shown wellnigh total lack of enthusiasm in this part of their work. Among the noble army of martyrs, the glory and crown of the Christian Church, surely none will more richly deserve the eternal rewards promised to that patience which is proper to saints, than the Professors of Hebrew in our Theological Seminaries.

The new criticism will do much to banish this apathy. It will greatly aid all to see that anything like mastery of the New Testament is out of the question aside from large study of the Old. In addition to this, it will bring those hitherto remote topics more vividly into sight, exhibit them in their intrinsic interest, and reveal the study of Old Tes-

tament history, literature and antiquities as one of the most improving, helpful and entertaining of all Theological pursuits.

Another gain, still more valuable, is to be this, that the Theological world will in due time come to possess a far more precise and solid knowledge touching the development of Jewish literature and institutions, and upon Old Testament matters at large, than has been had hitherto. Most opinions and statements regarding these matters have been thus far based largely upon tradition. Many such judgments are probably correct and destined to stand, but, since they have been framed without that fiery proof of data to which, now, all the data are certain to be subjected, even the most critical Hebrew *savans* can scarcely boast that certitude concerning them with which the ordinary Theological Student may easily provide himself when this fierce war of criticism is over. Up to the present time a vast number of questions in Old Testament Introduction, questions whose solution is indispensable to the satisfactory use of that venerable volume, have been in the same state in which the master topics of New Testament Introduction were until F. C. Baur. For example, Christians before Baur, as since, supposed, of course, that each document of the New Testament hailed from the first century; but to make out in any case a thoroughly valid and evident *proof* of this was what, perhaps, not a scholar on earth could then do. Now it is far otherwise. The suit which that rash and radical investigator Baur, invoked, has been decided against him at almost every point,\* his ultra position having been refuted in many cases even by his own pupils, recipients of his own able training, and working upon his own historical method. So tough a campaign of criticism has resulted similarly in respect to New Testament science in general. At last we know where we are. Undecided questions remain, to be sure, even here, but they are relatively few and rapidly becoming fewer still.

This increased solidity of knowledge, the outcome of critical warfare in the New Testament realm, teaches what ought to be the attitude of all Christians, and especially of all Theologians and Ministers, toward the new criticism. We ought not to discourage it, but, rather, to help it on in every way. We want the highest obtainable certainty upon every Old Testament question, be it what it may; and such certainty can only come through the resolute carrying forward both *pro* and *con*, of that

\*Thus, Mr. W. R. Sorley in his "Jewish Christians and Judaism," London, '81, scarcely more than translating Ritschl's arguments in the sacred edition of his *Entstehung der altkatholischen Kirche*, shows that Baur was only relatively correct even in his best attested position, i. e. touching the schism between parties in the Apostolic Church, the "pillar-apostles" as well as the entire class of Jewish Christians having been far more in sympathy with Paul than with the Jews.

study and discussion into which the new criticism has plunged us. If the old views are correct, as we firmly believe they will, for substance, prove to be, we wish to know that fact. If any of them are incorrect, still more, were it possible, do we wish to be certified of that. A passive, tacit assurance about beliefs which exists only because the beliefs have never been challenged, will not suffice Theology in these days of inquiry. We can be *satisfactorily* sure of any proposition theologically, only after it has been questioned, and valid grounds for it established. So that, if we are wise, we shall do nothing to discourage, except by refuting him, even the radical critic. Why should all the perilous and difficult investigations in Theology be forced into infidel hands? There is, perhaps, one chance in a thousand that the ultra critic is wholly in the right; if so, we desire, of course, to be with him. It is as good as certain that he will tell us *something* true. Even if he should prove to be totally in the wrong, our joust with him will attest the strength of our arms and our cause as nothing else could possibly do. Had F. C. Baur and his allies been silenced by either force or gibes, the Church's present sweet and triumphant consciousness of possessing authentic records of incipient Christianity, would be impossible. So, for our part, we thank God for F. C. Baur. And precisely because we long for this same comfortable conviction about the Old Testament do we plead that all may have the fullest liberty, without persecution even in the form of sneers or disparaging innuendoes, to investigate and discuss these newer questions. In the interests of faith we ask that even scepticism be not bridled. However, we believe it fully as unwise as it is unchristian to insinuate that sharers of the new view of the Pentateuch are necessarily sceptics, or that they are siding with sceptics, plotting to overturn the basis of revealed religion, or on the "down grade" of religious conviction. Such allegations are, perhaps, true in certain cases. That they are as often false, one needs only personal acquaintance with the critics in question to be fully assured. Even did we know these men to be at heart infidels in every case, that fact is quite aside from the important question. They might be infidels, yet possess correct knowledge of the Pentateuch. Let us sift and judge their facts and reasonings, leaving their motives and characters to God.

It is even more hazardous and gratuitous to assert, as, either explicitly or virtually, is often done, that this or that view of the Pentateuch will overthrow Christianity, rendering impossible belief in the divinity of Christ, or in the divine authority of the New Testament.

The history of the church discloses sadly much of this pious gambling over Christianity. Once all belief in revealed truth was, by some, staked upon the presence or absence of bad rhetoric in the Bible. Again, Christians have been assured that the prevalence of Calvinism or of Armenianism would be fatal to Christianity in a little time. Many were, a few years ago, fully convinced that proof of the doctrine of Evolution in any form, would necessitate the rejection of belief not only in revealed religion, but in a personal God as well. Even now one may hear it as good as asserted that, were our canon to lose a single Scripture, or the slightest historical or scientific error in any Scripture to be proved, Christianity would be hopelessly gone, the moral law become invalid, the Sermon on the Mount a dead letter, and murder and hatred as justifiable as love. Christians who utter such things are soldiers firing into their own ranks.

For our part we have a far stronger faith in Christ and his truth than this, and feel not the slightest fear that Pentateuch-criticism, whatever its conclusions, can permanently affect Christianity in the least, otherwise than favorably. Let even Wellhausen's view be adopted: there are several ways in which, we are happy to think, every recorded utterance of Christ touching the Pentateuch might be explained in accord with the perfect truthfulness and supernatural character of his teachings.

Professor Delitzsch of Leipzig is a writer whose zeal for Christianity and revealed religion certainly none will think of impeaching, just as none will call in question his unsurpassed ability to render judgment upon the points of Old Testament science now in dispute. It is plain from recent utterances of his that he does not think it necessary to remove his faith in Christ or in the revealed character of the Old Testament, although adopting absolutely the critical method, as well as many, if not the majority of what seem to us Wellhausen's most dangerous conclusions. He says:\* "In my Commentary on Genesis, "wherein, from its first appearance in 1852, I have maintained the right "of cutting up the Pentateuch, rejoicing to be in this at one with Heinrich Kurtz, I have pointed out time and again that the Pentateuch "Thorah corresponds to the fourfold gospel, and that it should give no "offence to view its five books, or with the addition of Joshua, six, as "having arisen after the same manner with the four, or adding the Acts, "the five, New Testament histories, which when closely surveyed pre "suppose a multitude of preparatory writings. Luke in his introduction

\**Zeitschrift fuer Kirchlliche Wissenschaft u. Kirchlliches Leben.* 1880. VII. Ss. 680 pp.

“ says this expressly. To these numerous preceding sketches of what  
 “ the Lord had said, done and suffered, are to be compared the numer-  
 “ ous historical and legislative sketches, the numerous *Thoroth* having  
 “ origin within the priesthood that was called to the propagation of the  
 “ law, *Thoroth* which now lie before us in the Pentateuch in extracts and  
 “ wrought out into one whole. True, I was for long of the opinion that  
 “ it sufficed to let the activity of these coöperating hands reach only  
 “ to the time of Joshua and the Judges. Now I am thoroughly con-  
 “ vinced that the course of origination and development from which the  
 “ *Thorah* in its present final form proceeded, reaches on into the postexilic  
 “ period, and perhaps was not fully terminated at the time when the  
 “ Samaritan Pentateuch and the Greek translation arose. In this respect  
 “ the gospels, whose origin stretches across one century only instead of  
 “ ten, are certainly very unlike the Pentateuch. The theme of the two  
 “ sorts of works is also essentially different. After the earthly life of  
 “ Jesus Christ has once come to an end and been caught up in the mir-  
 “ ror of written history, it has for the Church a fixed and ended objective  
 “ character. But the *Thorah* contains not only a people’s history, but  
 “ also their ordinances of life. It could not possibly have been other-  
 “ wise than that the ordinances of life, once for all given by revelation,  
 “ should, by means of authentic interpretation and legal development  
 “ through organs called to the work, receive, as already in the lifetime of  
 “ the (original) law-giver, so also later on, all sorts of specializations and  
 “ modifications, which could in good faith carry themselves back to the  
 “ same revelation-source with those basal elements that had been handed  
 “ down. The *Thorah* mirrors a process a thousand years long, of the  
 “ onward movement of the Mosaic law in Israel’s consciousness and prac-  
 “ tice. We concede (*einräumen*) that it contains the precipitate of this  
 “ process; but so much the more firmly do we maintain the Mosaic  
 “ origin and the revealed character of its foundation, without which  
 “ foundation, the people of the law, their prophecy and their religion  
 “ that speaks itself forth in the songs of Deborah, David, etc., remain  
 “ incomprehensible. \* \* \* \* My aim\* (in the articles  
 “ for the *Zeitschrift*) has been threefold. First, I wished to show that  
 “ one can, with full surrender to the drawing of the scientific sense for  
 “ truth, enter into the dissection of the Pentateuch without getting into  
 “ error upon the divine side of holy scripture or losing confidence in its  
 “ trustworthiness; and to show, at the same time, that one can handle

\*S. 6.5.



“all the questions of historical criticism which here confront us, without impairing through degrading and profane speech, the sacred reverence which the primitive sources of revelation make our duty. Secondly, I desired to show that the Pentateuch-theory proceeding from Reuss and Graf is not without elements of truth, still, as yet, is far from having solved all the enigmas in the history of the origin of the Mosaic *Thorah*; that the self-confidence with which the theory here and there delivers itself lacks all sense for variation in degrees of assurance and certainty, and that only shortsightedness, credulity and lack of independence can be bewitched by its bold reconstructions of history. If I have attained this aim, I am satisfied; for, though, thirdly, I too on my part, have endeavored to advance in some measure, insight into the course by which the Pentateuch came into being, I am too modest to assume that it has fallen to my lot to contribute to this end aught of significance. However, as guaranty that no polemic or apologetic zeal has swept me along upon a false road, I may mention that Dillmann’s Commentary to the Books of Exodus and Leviticus, appearing while I was writing the eleventh article, agrees with me in nearly all main questions and in many details.”

Dillmann also, another highly conservative and trustworthy as well as able critic, surrenders without reserve to the critical method, and divides the Pentateuch into fully as numerous “layers” as even Wellhausen does.\* So far as we can discover, Delitzsch and Dillmann differ from the more advanced critics only in regarding the Mosaic substitute of the Pentateuch somewhat larger in compass and more emphatically theistic and levitical in character. Even upon these points as well as the others, Professor Bernhard Stade of Giessen, assures us, “a large number, if not the majority of the working Old Testament theologians (in Germany) have taken sides with” Wellhausen as against the above-named conservative authorities.† That all these favorers of the new view are upon the “down grade” of faith in Christianity we cannot believe.

It was no part of our purpose in the present article to discuss the proper merits of the question dividing this great parliament of scholars. We shall limit ourselves to the mere mention of two points, one indicating, we venture to think, the vulnerable place in the conservative theory,

\*See *Theologische Literaturzeitung* for 1881, S. 370. Touching this question of “layers” in the Pentateuch, Prof. Green, in his recent powerful article in the *Presbyterian Rev.* is brave enough to “face a frowning world” of Old Testament scholars, all the ablest critics of every school being against him.

†Ibid, S. 369.

the other, that in the advanced. The change of scene, of customs, of atmosphere—the very change of worlds, as you pass from the Hexateuch to the later books of the Old Testament, conservative criticism has, so far utterly failed to explain. Israel's backsliding increases, instead of abating, the mystery. Departure from God inspires, not diminishes, assiduity in observing ceremonial. Witness the Pharisees. Every person who has ever seriously tried to "integrate" the Old Testament has had somewhat the same experience which Wellhausen describes in the following: "At the beginning of my studies I was attracted by the accounts concerning David and Saul, Elijah and Ahab, and taken by the speeches of an Amos and an Isaiah. I read myself into the prophetic and the historical books of the Old Testament. Guided by the helps that were accessible to me, I believed that I understood those books tolerably at any rate; but at the same time I had an evil conscience, as if I were beginning at the roof instead of the foundation; for I was not acquainted with the law, which I used to hear represented as the basis and presupposition of the other literature. Finally I plucked up courage and toiled my way through Knobel's Leviticus and Numbers, and even through Knobel's Commentary upon them. But in vain did I wait for the light which they were to prove upon the historical and prophetic books. Rather did the law ruin my enjoyment of those writings. It brought them no nearer to me, but thrust itself in as an intruder, a ghost, making confusion without being visible or active. Where points of contact were found, differences were connected with them, and I could not bring myself to see what was upon the side of the law as primitive; e. g., to regard the consecration of Samson or Samuel as advanced stages of the Mosaic Nazarite-vow. I dimly perceived a universal dissidence as of two different worlds. However, I nowise attained to a clear view, but only to a comfortless confusion, which was simply increased by Ewald's investigations in the second volume of his History of the People of Israel. Then, upon a chance visit in Göttingen in the summer of 1867, I learned that Karl Heinrich Graf assigned to the law its place after the prophets, and almost, as yet, without ascertaining the grounds of his hypothesis, I was won over to it. I was able to vow that Hebrew antiquity could be understood without the Book of the *Thorah*."\*

On the other hand, the inimitable virtuosos that espouse the radical theory have almost as completely failed to show how even the priestly

\**Geschichte Israels*, 1. S. 3. f.

portion of the Pentateuch *could* have arisen so late as they assert. Their theories upon this point, one and all, appear to us in the highest degree artificial and *bizarre*, and are far from inclining us, at present, to cast aside the guidance of so careful and thorough a scholar as Delitzsch. We wait for further light, convinced meantime and ever that "*the Foundation of God standeth sure*" in revelation as in his natural works, so that investigation, be it hostile or friendly, can have no other permanent result but to reveal its depth unfathomable and its solidity eternal.

## TRACES OF THE VERNACULAR TONGUE IN THE GOSPELS.

BY PROFESSOR FRANZ DELITZSCH.

### II.

I am so presumptuous as to think that it is a beautiful and convincing discovery which I have communicated in the *Lutherische Zeitschrift* 1865, p. 422-424. In the synoptic Gospels our Lord begins his solemn sentences with *ἀμήν λέγω*. We read it thirty times in Matthew, but in the fourth Gospel the *ἀμήν* is everywhere doubled, the introductory formula occurs there twenty-five times and is always *ἀμήν ἀμήν λέγω*. How can this discrepancy be explained? Our Lord opened his sentences with **אֲמֵן אֲמֵן**, that is, "Amen I am saying," for **אָמֵן** is an abbreviation of **אָמַר אָנֹכִי**, as it is to be found almost in every page of the Talmuds. The three Evangelists translate it literally: *ἀμήν λέγω*, for the participial construction expresses the present tense, yet St. John expresses at once the significant paronomasia of that *amen amena*, which sounds like a double *ἀμήν* and is indeed equivalent to it.

It is even probable that the Palestinian language possessed a particular verb **אָמַר**, as it is found in the Palestinian Targum of Gen. xxxiii. 10 **לֹא תִּימַר כֵּן** "speak not thus!" This verb is kindred with **אָמַר** to swear, that is, to speak solemnly, to affirm. The original identity is confirmed by the Babylonian and Assyrian dialect where *amu* (*amaju*) signifies to *speak*, and *mamitu* (Targ. and Syr. **מִמִּיתוּ**) *the saying, the oath*. Hence the formula **אָמַר אָמַר** of the Book of Ezra is cleared up; it signifies

as we say, and introduces what follows like the Hebrew **לֵאמֹר** (see Paul Haupt, *Der keilinschriftliche Sintflutbericht*, Leipzig, Hinrichs 1881 pag. 29).

During the first days of last August Mr. M. W. Shapira of Jerusalem visited me after having sold in England a new collection of Jewish MSS., partly Hebrew, partly Arabic, which he had bought in Arabia and Persia. From one of them he copied for me some original Aramaic passages of Anan, the Babylonian founder of Karaism, in the eighth century. In these remarkable fragments, the style of which is Talmudical but of a peculiar color, the word **אָמַר** occurs several times with the meaning: "It (the Scripture) says"; for example: **אָמַר לְקִים כָּל דְּבַר וְאִילוֹ אָמַר זֹאת הַתְּעוּדָה הוּא סְנִי לִיה אִי לֹא טַפִּי כְּתִיב וְזֹאת הַתְּעוּדָה לְאוֹרְעָךְ** that is, the Scripture says (Ruth 4, 7), "for to confirm all things," and when it were said, "this was a testimony," that would be sufficient without any addition, but it is written: "for to confirm all things" with the design of noticing you etc.

Hence it appears that the **אָמִינָא** of our Lord can be considered as either compounded of **אָנָא** and **אָמַר** with elision of the final letter, or of **אָנָא** and **אָמִי**, the participle of **אָמַר** as an independent verb, which is kindred, but not identical with **אָמַר**.

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## SCRIPTURE USAGE OF **נֶפֶשׁ** AND **רוּחַ**, AND OF THE CORRESPONDING GREEK WORDS.

BY PROF. JAMES STRONG, S. T. D.,

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These words are variously rendered in our Bibles, and they really have different senses according to the context and application; but there are certain distinctions invariably maintained between them, although these are not accurately represented by the ordinary uses of the English terms "soul" and "spirit."

It will be found that **נֶפֶשׁ** and **ψυχή** very closely agree together, both being derived from verbs (**נָפַשׁ** and **ψίχω**) which primarily signify *to breathe* (see Job xli. 21 [13]) as a sign of life, and frequently referring to the refreshing coolness of air in gentle motion. These two words

therefore denote the animating principle which distinguishes active creatures. Yet they do not mean simple vitality, for neither of them is ever applied to plants; but **שֵׁנָה** at least is occasionally spoken of a human corpse as having been the seat of life. Again they do not denote incorporeal beings, for they are never used of angels nor (except in a few phrases where they are equivalent simply to *self*) of God (as figuratively of Sheol, Isa. v, 14). They are both nomina, applied indifferently to human beings and to animals.

On the other hand **רוּחַ** and *πνεῦμα* are equally allied to each other, both springing from roots (**רוּחַ** and *πνέω*) signifying *to blow*, and often used literally of *wind* or an inviolent motion. They are regularly spoken of angels (whether good or bad) and of God, but are never applied to beasts except in very few passages (Gen. vi. 17, vii. 15, 22; Ps. civ. 29; Eccles. iii. 19, 21) by way of Zeugma with man.

It thus appears that these two sets of words properly represent respectively the lower order of animated creation and the higher range of intellectual and moral beings. In as much as man partakes of both these elements, having a vital, moving, sensitive body, as well as a consciously rational and accountable soul, he may appropriately be designated by either of them, as viewed from the animal or spiritual side. Accordingly we find them applied almost indiscriminately to him as a living sentient being. The sacred writers do not nicely distinguish, at least by their use of these terms, between his different faculties, although **שֵׁנָה** and *ψυχή* seem to point more or less directly to the passions and emotions which characterize him bodily and personally, while **רוּחַ** and *πνεῦμα* relate rather to those trials which befit him mentally and morally. In a few passages (especially of the New Testament, e. g. 1 Cor. xv. 45; 1 Thes. v. 23) this line of demarcation is somewhat sharply defined; and in the adjective forms *ψυχικός* and *πνευματικός* a similar distinction appears, but is usually turned in the Christian direction of the natural as opposed to the regenerate state, once (1 Cor. xv., 44) of the body as subject to a kindred change in the resurrection.

## EXEGESIS OF PSALM II. 7.

BY PROFESSOR O. S. STEARNS, D. D.,  
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## TRANSLATION.

Let me relate (the particulars), concerning a decree; (78, Ps. 69, 27);

Jehovah said unto me: "Thou art my son,  
 I have this day begotten thee."

To explain this verse, it is necessary to ascertain if possible, its historical ground-work. The Psalm is anonymous, and its authorship is therefore left to the conjectures of the critics. Yet to those who are sufficiently conservative to regard the writers of the New Testament as speaking with an inspired authority in such technical matters, it is suggestive at least that the revised text of Westcott and Hort, in the quotation of Ps. II. 1, 2 by Peter, (Acts iv. 25) assigns the authorship of the Psalm to David. The ordinary objection that when the writers of the New Testament refer a Psalm to David, they simply refer to him as a well-known writer of some of the Psalms, or as a synonym for the entire books of Psalms, just as we say, "Dr. Smith's Psalmist," thinking of him as compiler rather than as an author, will hardly bear a critical test. By tabulating the passages of David in the Psalms, we shall find that except Heb. iv. 7, when David is quoted as the author of an anonymous psalm, the titles as given in the Hebrew text agree with the statement of the writers of the Old Testament. Other quotations are general, either as in one case, specifying a psalm (Acts XIII. 33) or referring to the Psalms as a book. (Matt. xxvi. 30, Mark xiv. 26, 1 Cor. xiv. 26, Acts I. 20). With the exceptions named, the quotations from Psalms, whose superscriptions refer them to David, are suggestively emphatic as to his authorship. Quoting from Psalm cx. 1 our Lord in Matt. xxii. 43 says, "How then doth *David* in *the spirit* call him Lord?" In Mark XII. 36 he says, "David *himself* said in the Holy Spirit; and in Luke xx. 42, "For David *himself* says in the book of Psalms." In Acts II. 25, "David saith," quoting from Ps. xvi, where Peter declares that David spoke in this Psalm as a *prophet*; in Rom. iv. 6, "As David says," referring to Ps. xxxii. 1, 2; and in Rom. xi. 9, employing the language of Ps. LIX. 23, 24, the superscriptions to the Psalms quoted from, assign authorship to David. In no instance except the one referred to (Heb. iv. 7), is there any disagreement between the writers of the

New Testament and the Hebrew text. This harmony does not seem to be accidental. On the other hand, it implies that Peter may have been accurate, when referring to the first two verses of the second Psalm, he says, "Who by the Holy Spirit by the *mouth of our father David, thy servant* did'st say, etc."

It will doubtless be objected to the Davidic authorship of the Psalm under consideration that its style is too artistic and finished to be credited to him. But the argument from style is a very precarious one. The author of Psalm XVIII, the grandest in the Psalter, might have composed Psalm II.

At any rate, the prophecy of Nathan to David, 2 Samuel, VII, and his troubles with the Syrians and Ammonites in their ineffectual revolt against him. (2 Sam. v. VIII, X) give a better occasion for the language of this Psalm, than any other which has been suggested. David desired to build a house for Jehovah. He was denied the privilege because he had been a man of war. David's throne, like Saul's, was *elective*, but the glory of an eastern monarch was that it should be hereditary: i. e. that his name should be *historic*.\* To make the phrase, "The throne of David," a synonym for the origin and glory of a nation would be sufficient for the ambition of any monarch. Solomon was not yet born. And Jehovah appears to David, through a vision given to Nathan, the prophet, to assure him that while his specific desire could not be gratified, he should receive something for transcending it. "When thy days are full, and thine host lain with thy fathers, then will I raise up thy seed after thee, which goeth out of thy loins, and will establish his kingdom forever. I will be to *him*, i. e., thy *seed*, for a *father*, and *he*, i. e., thy *seed*, shall be to *me* for a *son*." David bows reverently to this revelation, and accepts the promise as a sufficient substitute for his previously cherished purpose. With this promise, though his enemies array themselves against him, he might sing, "Why do the heathen rage," etc.?

Turning to Psalm LXXXIX, a Psalm evidently begotten by the perils of the exile, one cannot fail to feel the analogy between the language of the Psalmist, whoever he was, and this prophecy of Nathan to David. The larger part of the Psalm is virtually a paraphrase of that prophecy, and on that prophecy he rests his plea for the mercy of Jehovah to be shown to his people in perilous times. "I have made a covenant with my chosen one, I have sworn unto David my servant; For even will I establish thy seed, and build up thy throne to all generations," vs. 3, 4.

\*See the Behistan Inscriptions. Records of the Past, vol. 1, page 107.

“Once have I sworn by thy holiness, I will not lie unto David; His *seed* shall be forever, and his throne as the sun before me; He shall be established forever as the moon, And (as the) faithful witness in the sky.” This language certainly coördinates with 2 Sam. vii, and implies that if David was the author of the second psalm, the thought of verse 7, while it did not find its verification in the peaceful reign of Solomon, could, as it did, find its verification in David’s seed, and, if the Psalm be Messianic, emphatically in David’s Lord.

But is the Psalm *Messianic*? If so, its Messianic character must modify the interpretation of verse 7, irrespective of authorship. What we have said as to the possibility of a Davidic authorship, seems to shed light upon the scenery of the Psalm. That is its chief value.

1. In favor of its Messianic character is the tradition of the Jews. (see commentaries *in loco*.) The later Rabbis, however, explain it as specially referring to David.

2. In the New Testament it is referred to as Messianic, not by way of accommodation, but as predictive, or typically predictive.—See Acts iv. 25—27, xiii. 33, Hebrews i. 5, v. 5.

Moreover the thought of verse 7, as referring to the Sonship of the Messiah, and as expressed in the New Testament, implies a higher meaning than could have been realized by a mere earthly monarch. Aside from Dan. vii. 13, and possibly Dan. iii. 25, it is the only specific passage in the Old Testament, to which the recognized fact in the New Testament of the genuine Sonship of Christ can be referred, see Matt. iii. 17; John i. 14, 49; Matt. xxvi. 63; Rom. i. 3; Heb. i. 5, v. 5; Acts, xiii. 33 ff.

3. The objections to the Messianic interpretation of the Psalm confirm it rather than invalidate it. (a) It is said that the Psalm refers solely to the reign of David. But it is inapplicable to David, because it portrays the mission of a king recently appointed, against whom the kings of the earth have rebelled, whereas David in the beginning of his reign was sovereign over only a part of the Jewish tribe, and had made as yet no foreign conquests. (b) It is said that the Psalm refers to the reign of Solomon. But his reign was eminently peaceful. His recorded history reveals no rebellion of special mark. As the head of a *seed*, it might pertain to him, but not to his specific reign. (c) It is said that the language with reference to Messiah’s enemies, (verse 9) is too severe and too strong to be applicable to Christ. But it is no stronger nor more severe than that of Christ himself, when speaking of His foes,



Matt. xxv. 46 ; Luke xix. 27 ; Rev. ii. 27, and xix. 15. Picturing a conqueror, the poet pictures him with the drapery of a conqueror.

Returning to our text, (verse 7) the words themselves seem adapted to this high Messianic idea. The poet, whoever he was, is transported in verse 4 from the wild tumults of earth to the serenity of heaven. Trampling hosts, and ministering armies and haughty princes are as nothing before Jehovah. The Ruler and Governor of the universe sitting calmly on his throne, laughs and continues to laugh, mocks and continues to mock at their mad designs. Such is the true force of the future tenses here. Then, וְנִסְּ, continuative, after he has despised and scorned them, as they, in verse 2, had jeered at him in their councils, he also will speak and terrify them with his hot majestic words. "The grand roll of "the original," says Perowne, "is like the roll of the thunder." In verse 6, וְנִסְּ introduces the words of Jehovah, the word connective showing the contrast in the main thought, and emphasizing the position of the speaker, as if he said, "You have had *your* way, now *I* will have *mine*. I will put my king against your kings. I have established my king upon *Zion*; not merely Jerusalem, but the heavenly Zion, of which Jerusalem was merely a type." The scene is laid in heaven (verse 4), and the speaker in verse 7, is the Anointed One, relating the particulars concerning the kingdom of which he is the king. The position is conferred, not assumed. The speaker quotes the language of Jehovah as addressed to him. The two emphatic words are 'אֲנִי and 'לִרְתִּיךָ; equivalent to saying, "I, on my part, have begotten a son of *my own proper self*; i. e. of my own *nature*. Others are called my sons declaratively, or by adoption, but this one is to be just *like me*, the Monogones." In no other instance in the Old Testament is the verb יָלַד used to denote the begetting of a son by God. Messiah's mother is often spoken of, and as the descendant of David he is frequently mentioned, but here, as Mole remarks, "in a *determined* case some one has been placed in this relation by God himself, and indeed in the *history of revelation*." (See Pusey's Lectures on Daniel, p. 479.)

The word הַיּוֹם "this day," or "to-day," may signify that at this specific time Jehovah appointed him to the regal position, or that at this time he declared or manifested him as such. The tense of the verb יָלַד implies a completed act, either at a moment previous or at any time previous. See 1 Sam. x. 19 and xxvi. 19. So that the language in this verse implies simply this: "To-day it stands an accomplished fact that I have begotten thee" (Murphy). So far as the divine thought is con-

cerned, it may be eternal. God is timeless—so far as the manifestation of the fact is concerned, it might be in the theophanies of the Old Testament, or in the incarnation of the New Testament, crowned as was the latter, by the undeniable proof of His resurrection.

The verse therefore, by its historical setting, by its historical fulfillment, by its connection, and by peculiarity of language may be justly considered prophetically Messianic.

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## FIRST HEBREW BOOKS.

BY RABBI B. FELSENTHAL.

In the last number of *The Hebrew Student* there appeared under the above caption a short article which contains several inaccuracies. It is not correct that in Mantua the first Hebrew book was printed. Two other Italian cities can claim the honor of having had in their midst Hebrew printing establishments before Mantua had one, viz: Reggio, in Calabria, and Pieve di Sacco, in upper Italy. The earliest date in any printed Hebrew book is to be found in Rashi's Commentary to the Pentateuch, printed in *Reggio*, and finished, according to an epigraph therein, February 17, 1475. In the same year there was printed in *Pieve di Sacco* Jacob ben Asher's *Arba'ah Turim*, in 4 vols. It was finished July 3, 1475. But being bulky and voluminous, the work thereon must have been begun before 1475.

In the next year, in 1476, Abraham Kunat commenced to print Hebrew in *Mantua*, and soon thereafter other Hebrew printing establishments were called into existence in several other Italian cities. These presses were all very active, and about one hundred various works are known to have been issued from them between 1475 and 1500. Of these incunabulae we shall only enumerate here the biblical books and biblical commentaries, and we shall omit all others belonging to the provinces of law, philosophy, poetry, ritual, etc.

In *Mantua*, 1476, Ralbag's (Levi ben Gerson's) Commentary on the Pentateuch.

In *Ferrara*, 1477, Ralbag's Commentary on Job.

In *Bologna*, 1482, Pentateuch, with Onkelos Targum, and Rashi.

*Ibidem*, 1483, the five M'gilloth with Rashi.

*Sine loco*, but dated August 29, 1477, appeared an edition of the Psalms with Commentary of David Qimhhi.

*Sine loco et anno*, but before 1480, there were published: Commentary of Nahhmanides and Rashi on the Pentateuch. Commentaries of Ralbag on Daniel.

Psalms, two different editions.

In *Soncino*, 1485, the Earlier Prophets, with D. Qimhhi.

*Ibid*, 1486, the Later Prophets, with D. Qimhhi.

*Ibid*, 1487, Rashi on the Pentateuch.

*Ibid*, 1488, the whole Hebrew Bible.

In *Brescia*, 1482, the Pentateuch with the five M'gilloth.

1493, the same.

1493, the Psalms.

1494, the whole Hebrew Bible.

In *Naples*, 1486, Job and the other books following in the Hebrew Bible, with commentary.

1486, Proverbs, with Immanuel's commentary.

1487, Psalms, with Qimhhi.

1488, Aben Ezra's commentary on the Pentateuch.

1490, Nahhmanides commentary on same.

1490, Psalms, Proverbs, and Job, in one volume.

1491, Pentateuch with commentary.

1491, the whole Bible.

We now turn our eyes to another country, to the Pyrenæan peninsula, in which also at an early date Hebrew printing presses had been erected, that were noble co-laborers in a noble work. Alas! Too soon did religious, or rather irreligious fanaticism totally exterminate these young promising Hebrew institutions in Spain and in Portugal. But let us proceed.

In *Izar*, 1490, Pentateuch, with Onkelos and Rashi.

*Sine loco et anno*, but between 1490 and 1495, the Pentateuch with M'gilloth and Haftaroeth.

In *Lisbon*, 1489, Nahhmanides on the Pentateuch.

1491, Pentateuch with Onkelos and Rashi.

1492, Isaiah and Jeremiah, with Qimhhi.

1492, Proverbs, with commentary by David Ibn Yahhya.

In *Leiria*, 1492, Proverbs, with Targum, and two commentaries.

1494, the Earlier Prophets, with Targum, Ralbag, and Qimhhi.

We intended to enumerate only publications prior to 1500, and therefore stop here. Any one desirous of learning more concerning the Annals of Hebrew Typography, we must refer to the Bibliographical works of G. B. de Rossi, L. Zunz, and M. Steinschneider.

## PERIODICALS IN THE HEBREW TONGUE.

BY DR. HENRY GERSONI.

I have noticed in the last issue of THE HEBREW STUDENT one of the readers asking whether there were any periodical publications in the Hebrew language. Permit me to answer this question by giving the following enumeration of Hebrew journals which I know and to some of which I have been or am still a contributor:

## WEEKLIES.

1. **הַמְנִיר** is a weekly organ published at Lyck, Prussia, since 1853. It was called into existence by Dr. E. L. Silbermann and continued under his editorship until about two years ago, when he died, and the journal passed into the hands of Mr. David Gordon, a man of proficient scientific information besides his scholarship in Hebrew. *Hammaggid* is devoted to political as well as to general and Jewish information. Originally it was divided in two parts, one of them called **הַצִּיפָה** and devoted to scholarly and belletristic productions. But the demand for practical information pressed upon its columns more and more until at last *Hatstoopeh* was crowded out entirely. When this occurred, the present editor, then assistant editor, started a weekly supplement called **מְנִיר מְשֻׁנָּה** on his own account and responsibility, which was devoted to scientific and scholarly subjects. *Hammaggid* and *Maggid-Mishneh*, are now continued under the very able editorship of Mr. David Gordon, the one devoted to politics, news, correspondence, etc., and the other to purely scientific and scholarly subjects.

2. **הַמְלִיץ** is a weekly organ of the highest literary merit. It was started in the year 1862 by Mr. Alexander Zederbaum, at Odessa, Russia; and was transferred to St. Petersburg about five years ago. Mr. Zederbaum is a great scholar and an indefatigable worker; the tendencies of his publication are decidedly progressive. Political and general news, articles on the live issues of the present time, and a feuilleton with narrative or scholarly articles are the principal features of *Hammelits*. It is brimful of life, vigor and devotion to the cause of Judaism in every department. At this writing the latest issue of *Hammelits* has reached me, and I learn with pleasure that from the ensuing New Year it will be published semi-weekly.

3. **הַלְבֵּנון** is a weekly paper published by Mr. Ye'hieł Brill. It was started in 1867 at Jerusalem, transferred to Paris, France, two years later, and is now issued at Mayence, Germany, as a Hebrew supplement to *Der Israelit* of that city. Its professions are strictly orthodox, and much space is devoted in it to Talmudical casuistry.

4. **הָעֵבֶרִי** is published at Brody, Austria-Galicia, it is devoted to general Jewish news and often brings belletristic articles and verses of third or fourth rate merit. It exists since 1866 and has often changed hands. Its present editor is a certain Mr. Jacob Weber, whose name, however, I have never seen in any of the foremost Hebrew periodicals.

5. **הַצִּפּוּרָה** is a weekly organ published by the renowned Hebrew mathematician and scientist Mr. H. S. Slonimski, of Warsaw, Russia-Poland. It is devoted to general information, scientific and literary subjects, and has existed since 1871.

6. **הַהַרְוֵר** is published weekly at Kolomea, Austro-Galicia, and brings general news, literary and belletristic articles. It was established in 1876; its editor is a certain Mr. Abraham Guenzler.

7. **הַחֲבֻצֵּלֶת** appears weekly at Jerusalem, and is devoted to the interests of the Holy Land. It brings also general news and occasionally talmudical and exegetical articles of the old rabbinical style. It was established in 1868; its editor is Mr. J. B. Frumkin.

8. **שְׁעָרֵי צִיּוֹן** is also published weekly at Jerusalem and has the same tendencies as the last-named cotemporary, but is still more conservative, if possible. As the Jewish communities at Jerusalem are divided into two classes, *viz*: the *Ashkenasim*, comprising all such congregations whose members adhere to the usages of Western rabbinism, and the *Sephardim*, whose ceremonies and usages are of Oriental dye—**הַחֲבֻצֵּלֶת** speaks for the former, and **שְׁעָרֵי צִיּוֹן** for the latter. The principal object of both, however, is to keep the affairs of the Holy Land before the world, and to arouse the interest of the latter in behalf of the poor communities of Palestine. The last-named paper has existed since 1876; its editors are Rabbi J. Peres and Mr. J. Goszini.

#### MONTHLIES AND SEMI-MONTHLIES.

1. **בֵּית הַלְמוֹד** is a monthly journal devoted to archæological research, biblical and talmudical exegesis, scholarly essays, and historical and biographical notices. The publication is above all prejudice and conducted with genuine scientific knowledge; its editors are the erudite

professors of the Vienna Rabbinical College, Drs. J. H. Weiss and M. Friedman; both are well known by their works on rabbinical archæology, especially Dr. Weiss who has published a work on the development of Jewish tradition which takes the first rank among the works of this kind. The journal has been in existence since 1879 and the fifth issue of the third volume is just out. It is published at Vienna, Austria.

2. **הַבְּקָר אֹר** is published monthly by the well known Hebrew literat and poet Mr. A. B. Gottlober, at Warsaw, Russia-Poland. It is devoted to literature and belletristic, and dates its existence since 1875.

3. **הַכְּרַמֶּל** is published monthly by Mr. Samuel Joseph Fin, of Vilna, Russia. It is devoted to scientific information, literary subjects, culture and criticism, and has assumed its present form and tendencies within about six years. It was started in 1855 as a weekly journal, but could not be kept up as such with the high literary merit which the editor designed for it. Mr. Fin therefore preferred to make its issues less frequent, semi-monthly first and now only monthly, rather than accept the productions which were below his standard.

4. **הַשְּׁחַר** is a monthly journal devoted to biography, history, belletristic and book criticism. Its editor is Mr. P. Smolensky; it has been published at Vienna, Austria, since 1868. It takes a high position among the Hebrew periodical publications, both on account of the versatile abilities of the editor as well as for the merit of its learned contributors. A great many of the works which have appeared in serial form in *Hahas-shahar* were reproduced in book form and enjoyed a large circulation. They are still sought by men of culture and learning.

5. **מַחֲזִיקֵי הַדָּת** is the name of a semi-monthly which the '*Hassidaic*' denomination publishes at Lenberg, Austria. It amuses its readers with Kabbalistic hyperbole and ungrammatical Hebrew, and reports the doings of the great lights of the '*Hassidaic*' denomination. Its efforts, however, are useful as an antidote against the mediæval rabbinism which is greatly in vogue in Galicia. The editor is a certain Mr. O. Lipsky, and the journal has existed since four years.

6. **נוֹנֵה הַיָּרֵחַ** appears monthly at Tarnopol, Galicia, and is devoted to science, religion, biblical exegesis and culture; the editor is Mr. B. Goldberg.

7. **עֲמוּד הַיְרֵאָה** is a monthly journal published at Jerusalem, and represents the interests of the dwellers of the Holy land. It is intensely rabbinical, and talmudical casuistics are its main force. It was started in 1878; its editor is Rabbi Akiba Joseph Schlesinger.

There are many more Hebrew periodicals issued in almost every large city in Europe, but they are less known than those I have mentioned; some of them are ephemeral both in value and existence. I have contributed to *המגיד*, *המליץ*, *הלבנון*, *הצפירה*, *הכרמל* and *השחר*. From next New Year I have promised to be a regular contributor to *המליץ* as I was for several years, before I published the *Jewish Advance* and the *Maccabean*.

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### GENERAL NOTES.

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**Palestine Exploration.**—There is no land which attracts such universal interest among Christians as that of Palestine. In some measure we all share the feelings experienced by the devout Jew. The Israelite to be sure not only looks toward the Holy Land as the birth place of his race, but regards it as his future home. To us it is ever endeared as the scene of our Savior's pilgrimage and suffering—as the cradle of the religion which has made us glad. Then there is no land except his own with whose history the Christian is so familiar, and the names of whose localities are to him as household words.

In addition to these sentimental relations, the geography of Palestine has interest for the Christian as an aid to a more perfect understanding of the Inspired Record, and as affording besides much and valuable proof of its authenticity and the accuracy of its prophecies.

For these reasons it will not, perhaps, be without interest to our readers to glance at the progress made and still making in the work of Palestine exploration.

Any one who will glance at a Bible dictionary and compare it with a similar work twenty years old, will be struck with the very large number of localities which have been identified of late. Thus the wells of Gerar, the very Well of Jacob near Sichem, the cave of Machpelah, the site of the mountain of the scapegoat near Jerusalem, and the separate ones of Sychar and Shechem, have all been lately determined upon, and the names carry us back to the very early days of Israel's history. Indeed the whole country east of the Jordan has been quite thoroughly and accurately surveyed, and while there may be much difference of opinion concerning the supposed identification of some sites, there is a perfect agreement about much the larger number. The results of this work carried on under the Palestine Exploration Fund have been published, but the work west of the Jordan in Moab, Bashan and Gilead, is still going on, and will take four years to complete. Already, however, some six hundred names have been found, two hundred ruins have been examined, and numerous cromlechs or stone piles have been discovered and drawn.

One result of the close scrutiny bestowed upon the topography of the Holy Land has been the conclusion come to by many observers that the land is yet a good land. That the barrenness and aridity of which so many travelers speak is the result of mismanagement and misrule. There seems to be no doubt that were

the wretched rule of Turkey, with its cruel exactions from the tillers of the soil, once done away with, the land would still be found to be one of brooks and fountains, of vines and fig trees, of oil, olive and honey.

In fact, more extended examination seems to show that the Holy Land, the land which is spoken of as Immanuel's, is well suited to sustain a large population, and well adapted to be the arena of the important events which the Scripture informs us are yet to transpire upon its face.—*Episcopal Recorder and Covenant.*

**What Judaism has Done.**—These, then, are some of the contents which Judaism handed over to Christianity, and that still live in it: a monotheism in which the sole, supreme Ruler of the universe is holy and just, yet merciful and gracious, the God of truth; prophecy, the spirit of which is still full of insight, because it draws its life from enduring principles, and helps all on whom it rests to discern the divine purpose amid the shifting scenes of life; an intricate symbolism of oblation and sacrifice, that illustrates the manifold relations in which men acknowledged that they stood towards God, dependent, grateful, joyously confident, conscience-stricken and deserving of death; and a literature which, if it were nothing more, contains the oldest religious traditions of mankind, but is, besides, poetry, history, and practical wisdom, that continuously reveal the divine purpose, and, with incomparable truthfulness, the desires of the soul in its sorrow and shame, its strong yearning for deliverance from the bonds of sin, and for the favor and fellowship of God. Taking note of these, of the positive and negative elements which it has contributed to religion, the thought arises, nay is forcibly borne in on the mind, that in the work which it actually did it was itself caught up and held of God—that in the higher thoughts and purer aspirations in which it rises so far above its ordinary self, and above other peoples, it was inspired by the eternal wisdom and kept alive by the power of God. How its national life throughout its history was an educational factor for Israel itself; how in its unity of blood-relationship, positive institutions, and social life, it became the sole representative of distinct tendencies of thought, till, in itself an instrument infinitely complex and delicate, it effected the most definite, substantial, and permanent results; how it became the prophet nation of antiquity and of the world,—can never fail to bespeak and awaken serious reflection. If it be true that nations have each of them its mission, and along with it its diversity of gifts; if nations, and not individuals only, are the forces that are moved against each other for the solution of the far-seeing, stern, and awful problems of life,—it is only a special application of that view to maintain, what the long course of its history corroborates, that under God Israel's mission was essentially the religious education of mankind, and that its main purpose in the world was the revelation of divine truth. No other nation has borne so sustained and trustworthy a testimony to the supernatural and spiritual.—*The Faiths of the World.*

**The Metrology of the Bible.**—The entire system of measures used in the Bible was founded upon the average size of certain defined natural objects taken from either the animal or the vegetable kingdom. That such was indeed, the general origin of units of measurement, is evident from the names still used in different



languages, such as grain, foot, *pouce*, *palma*, *pes*, and the like. But the exactitude with which the Jew was bound to carry out the positive enactments of the Law was such as to render necessary for him a more precise determination of the quantities of water, of oil, of meal, and of other substances, as well as a more exact measurement of distance, than was usual among contemporary nations. The indications of the relations of these definite measurements are very widely scattered through the Bible and through different tracts of the Mishna; but by exhaustive researches it has been proved to be possible to recover almost the whole system of Hebrew weights and measures.

The question may arise, in taking such units as the average weight of a full grain of barley, the size of an ordinary hen's egg, or the length of the human forearm (which form three of the units of the Hebrew system of weights and measures), how far the average size of these objects may have differed, three or four thousand years ago, from any that can now be ascertained. This difficulty, however, is met by the consideration that the mutual relations of dimensions of weight, of length, and of capacity are so closely connected, that any change in the average length, for example, of a barleycorn, would be detected when the same object was used as a unit of weight, because while the length increases simply, the corresponding weight increases as the cube of the length. Thus a correspondence, once fixed, can never be lost.

It must be remembered, indeed, that such accuracy as we are now accustomed to attach to the process of measurement is entirely of modern growth. The precision attained by the Jews, the Egyptians, or any other ancient people, was limited, in a considerable degree, by their methods of writing numbers, which were rude and simple. The value of place in arithmetic was unknown until comparatively modern times. Nor were the purposes for which extreme accuracy is now required known in the early times described in the Bible. Our chief need of extreme accuracy as to weight is for the purposes of chemical analysis, and of the preparations of prescriptions requiring minute portions of very powerful agents. The Jews had no such requirements, medical study being discouraged among them, and any remedies referred to in their literature being of the simplest kind. The next need for accuracy, practically speaking, is as to monetary weight. And even here the accuracy required was not more than to require that a coin, in order to be legal tender, should not have lost the sixth part of its full weight. Thus, in reconstructing the tables of Hebrew measures and weights we are able to arrive at a degree of precision very far superior to that with which we can suppose that the ordinary implements for measuring, in any manner, were made in ancient times.—*Conder's Hand-book to the Bible.*

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**Night Watches in the Temple.**—*Psalms* cxxxiv. 1. From a Targum we learn that "the custom in the Second Temple appears to have been this. After midnight the chief of the doorkeepers took the key of the inner Temple, and went with some of the priests through the small portion of the Fire Gate. In the inner court this watch divided itself into two companies, each carrying a burning torch; one company turned west, the other east, and so they compassed the court to see whether all were in readiness for the Temple service on the following morning. In the

bakehouse, where the *Micha* (meat-offering) of the High-priest was baked, they met with the cry 'All well.' Meanwhile the rest of the priests arose, bathed themselves, and put on their garments. They then went into the stone-chamber (one half of which was the hall of session or the Sanhedrin), and there, under the superintendence of the officer who gave the watchword and one of the Sanhedrin, surrounded by the priests clad in their robes of office, their several duties for the coming day were assigned to each of the priests by lot."

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## EDITORIAL NOTES.

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**An Increased Circulation.**—At this season of the year it is customary for periodicals, secular and religious, to appeal to their subscribers for assistance in the work of increasing their subscription list. There seems to be no good reason why THE HEBREW STUDENT should not follow the example of other journals in this particular; and we make this appeal upon the following grounds:

1. The Hebrew Student aims to do a work, to fill a place to which no other periodical lays claim. It deals only with Old Testament and related topics. Its object is to incite a greater interest in Hebrew and Old Testament study; to supply "fresh" information concerning some of the many important subjects which come up for consideration in this field; to furnish a medium of communication, through which ministers, bible-teachers and bible-students may present the results of their investigations, or obtain information concerning questions of difficulty which arise in their studies.

2. The Hebrew Student, we feel assured, has already done a *work*, of which it need not be ashamed. Every mail brings the information that a minister, perhaps in Ireland, or a missionary, perhaps in India, or a professor in college or university, or, what is even more encouraging, a Sunday-school teacher, has, *through the influence of the Student*, been led to go back and take up again the long-neglected study, or, in the case of those who never have entered upon it, to seek instruction in the language from the beginning. Scores of letters from the most eminent scholars and ministers of the country indicate their entire sympathy with the work which The Hebrew Student aims to do, and which, in a measure, at least, it is doing.

3. The Hebrew Student has as able a corps of contributors as the world can furnish. Those who have consented to act in this capacity are among the leaders in the department of Old Testament study. The names which appear in connection with the articles of the present number, as well as those which have appeared with the articles of former numbers, are in themselves a sufficient guaranty of the worth and character of the journal.

4. The Hebrew Student is offered at an extremely low price. No one can well say that he cannot afford it. It is offered at this, confessedly, reduced rate, simply in order that every minister and every student may be able to have it.

And now, in view of these facts, we ask those who have already signified their interest by subscribing for the periodical to use their influence in a simultaneous effort to increase its circulation. Brethren, *this must be done*. Nothing would be

easier than to *double* our circulation within thirty days, if the present subscribers would but do what, under the circumstances, it seems proper to expect of them. The difficulties in the way of firmly establishing a new paper or journal are many. These difficulties we cannot hope to overcome, unless we are accorded the hearty support of all who, with us, are interested in the success of the enterprise.

**The Hebrew Student Supplement.**—At the suggestion of members of "The Hebrew Correspondence School," it has been decided to issue in connection with each succeeding number of THE HEBREW STUDENT, what shall be called "*The Hebrew Student Supplement*." The "Supplement" is to be published in the interests of "The Hebrew Correspondence School." Its special purpose will be, (1) to furnish information concerning the members of the "School;" (2) to publish from month to month the names of those who join the "School;" (3) to give directions and instructions concerning the work of the "School;" (4) to give to members of the "School" an opportunity to communicate with each other, and to relate from time to time their "Hebrew" experience; *in a word* (5) to bind together the widely scattered members, and, if possible, to enable them to feel that they are *class-mates*—members of a class, which includes men of every age, of every theological belief, and of almost every country, a class engaged in one common work, *preparation* for the more thorough and perfect study of an important part of God's revelation to man. Is there not, truly, something inspiring in the thought of *such* a class?

The number of pages in the "Supplement" will depend upon the amount of matter furnished by the members of the "School," for it is intended that they shall for the most part, furnish the necessary material. Nothing can be inserted which is received later than the 25th of the preceding month.

**A Plea for Hebrew.**—The most telling plea for Hebrew study, which it has been our privilege to read, appears in *The Presbyterian Witness* (Nov. 11), Halifax, N. S. It is an address by the Rev. John Currie, the occupant of the chair of Hebrew in the Presbyterian College of Halifax. Professor Currie's reputation as a textual critic is recognized in England. We believe that he has not long occupied his present position. He is conservative in his views, yet broad and liberal. He has that very important element of a teacher, enthusiasm, and certainly his is no low idea of the demands of the present in this department of theology, as may be seen from the closing paragraph of his address:

"That the grand old language shall ever thus attain a second golden age, it is perhaps too much to expect; but the hope is surely well founded that in no distant future students shall enter the Theological Hall prepared at once to leave behind first principles and to go on to perfection, and that, when their term of study is completed, they shall bear testimony to their accomplishments as Hebraists by nerve in their style, grandeur in their conceptions, breadth in their views, and freshness and fullness in their Old Testament expositions."

**Semitic Study in Germany.**—During the coming winter-semester, the vexed questions of Old Testament Introduction will be discussed thoroughly in the German lecture rooms. Prof. Franz Delitzsch at Leipzig, Prof. Dillmann at

Berlin, and Prof. Stade at Giessen, all read courses on Old Testament Introduction. Prof. Dillmann adds a special course on "History of the Text of the Old Testament."

Professors Delitzsch and Dillmann also lecture on "Isaiah" during the winter, as does Prof. Duhm of Göttingen. Genesis will be expounded by Professors Richm, at Halle, Baur of Leipzig, Stade of Giessen, and Kleinert of Berlin. Besides his Assyrian studies, Prof. Friedrich Delitzsch of Leipzig will discuss Deuteronomy, to which book Prof. Kuenen, the recent Hibbert lecturer, will devote his lectures in the University of Leyden. At Leipzig, Dr. Ryssel lectures on the Psalms, and at Berlin they are discussed by Dr. Straak. Old Testament Theology claims the attention of Riehm at Halle. König at Leipzig and Duhm at Göttingen. Besides these theological lectures, there are the usual philological courses in the cognate languages, Chaldee, Syriac, Arabic, Ethiopic, Assyrian. One may judge how thoroughly Semetic studies may be pursued in Germany by learning the amount of time and labor devoted by the Faculties to this branch. At Leipzig, for example, no less than eight lecturers are employed, whose courses, mostly two hours a week, never more than four hours, fill sixty hours a week.

## QUESTIONS+AND+ANSWERS.

[*Questions of general interest, relating to the Old Testament and to the Hebrew Language will be published in one number of The Hebrew Student and the answers to these questions will be published in the succeeding number. It is expected that the answers as well as the questions shall be furnished by readers of the journal. The initials of the interrogator and of the answerer will be appended in each case. Readers are requested to forward to the Editor questions which may occur to them from time to time, and answers to such questions as they may see proper to consider.*]

### NEW QUESTIONS.

23. How may the Dāghēsh-forte in **נִשְׁמַרְנוּ** Joel i. 18, be explained? W.W.L.
24. By what process has **עָנָה** to sing, answer, become **עָנָה** to oppress, or vice versa? C. P.
25. Will you explain the origin and significance of the terms "Mīl'el" and "Mīl'rā"? S. F. H.
26. Is there in existence a thorough, critical, devout, or at least non-skeptical, accurate commentary on the book of Exodus? S. F. H.
27. What is the best book showing the influence of the Hebrew language and literature upon modern thought? A. B.

### FORMER QUESTIONS ANSWERED.

12. Why does **לְמַנְיָהּ** occur in the Psalms sometimes with and sometimes without a Mēthēgh under the **ה**?

Not sometimes, but in *all* places where the word is formed, there appears the Mēthēgh under the Lāmēdh. At least it is so in the editions of Baer, Letteris, Heidenheim, and all others who have been careful and conscientious in these *minutiæ*.

In some editions, e.g., in Buxtorf's *Biblia Rabbinica*, etc., the Mēthēgh is omitted; the editors no doubt, considering this sign as too insignificant an affair, and as something self understood.

B. F.

13. How is the word **קְרִי שָׁלֵם** to be pronounced?

The correct pronunciation (Q'ri) is *Y'ru-sha-la-yim*. The K'thīb, the spelling without a Yōdh after the Lāmēdh is prevailing in the Bible. According to the Massorah on Jer. 26, 18 the spelling without a Yōdh is only five times to be found in the Hebrew Scriptures. From the K'thīb we may conclude that in ante-Christian times the name sounded evidently *Y'rushalem*. Comp. also *Shalem*, the elder name of the city, Gen. 14, 18; Ps. 76, 3; and *Y'rush'lem*, the Aramaic form, found several times in the book of Ezra.

B. F.

14. What is the meaning of the inverted Vāv (Nūn) which occurs several times in Ps. 107 between the 22nd and 28th verses?

F. W. B.

[We have received a long and interesting reply to this question, but for lack of space defer its publication until the next number.]

15. Why is the vowel-notation throughout Gesenius' Hebrew Grammar made to differ from Webster, Worcester, or the authorities?

T. M. B.

The Hebrew vowel system is unique. Everything depends upon the tone or accent. The shifting of the tone causes certain vowels to be shortened, others to be lengthened. Yet not every vowel is subject to changes. Those which have risen by contraction are unchanged. It is only those which have been made long by the tone, that may be made short by it, e. g., **בֵּין** between is contracted from **בֵּינִי** (a+y=ê), but **בֵּן** son is lengthened or heightened by the tone from **בֶּן**. The former is unchangeable, the latter changeable. These vowels, though they have the same sound, differ (1) in their origin, and (2) in their character. It is necessary, therefore, if we desire to keep before our minds these differences, to transliterate them by different signs. What signs shall be used is a matter of choice. By common consent ê is used to indicate the former, ē the latter. The vowel-notation of Webster has to do with neither the origin or the character of a given vowel, but solely with the sound. Hence the impracticability of adapting one system to the other.

R.

15. How can we account for the remarkable similarity in the order of words in Hebrew and English prose?

B. F. W.

[No satisfactory answer to this question has as yet been received. Will not some one examine it?—Ed.]

17. Is there any periodical published in pure Hebrew? B. F. W.

[See the article by Dr. Henry Gersoni in this number, pp. 113-116.]

18. What is the difference in meaning between **בין מים למים** and **בין מים ומים**?

These word combinations appear in Gen. 1, 6-7. In the meaning of the same there is as little difference as there is in their English translation: "between the waters and the waters." and: "between the waters (which were under the expanse) and between the waters (which were above the expanse)." There is no real differ-

ence at all. The Biblical authors use indiscriminately  $\text{בין} \dots \text{ל}$ , or  $\text{בין} \dots \text{ובין}$ , or  $\text{בין} \dots \text{לבין}$ .  
B. F.

The construction with  $\text{ל}$  may be explained by the originally substantive character of the preposition—"space between," "interval;" so literally, "In the intervening space of the waters [which lies] in the direction of the [other] waters. In Isa. 59, 2 there is a blending of the two constructions  $\text{ביןכם לבין אלהיכם}$ . "Between you and your God."—*Mueller's Hebrew Syntax*, § 53, R, a.

19. It is said that Vāv Conjunctive which comes to stand before a tone-syllable, may be pointed with pretonic  $\text{ֿ}$ . This is the case in  $\text{ובוהו}$  (Gen. 1, 2). Why not also in  $\text{וחושה}$ ?

Because  $\text{בוהו}$  has a disjunctive accent, a Zākēph qatōn, and  $\text{וחושה}$  has a conjunctive accent, or at least one of a smaller disjunctive potency, a Tīphhā. Similarly:  $\text{וארץ}$  (Gen. 47, 13), because of a Mūnāh, and  $\text{וארץ}$  (Gen. 14, 19, 22), because of a Silluq;  $\text{ורור}$  (Gen. 15, 16) with a Mēr'khā, and, and  $\text{ורור}$  (Deut. 32, 7) with an Athnāh. However no uniformity must be expected. We meet many accented syllables with a R'bhia', or a Pāshtā, or another disjunctive accent, and yet the preceding Vāv conjunctive has a Sh'vā. It is in such small matters the same with ancient as with modern authors. We would not ask even a Macaulay, Why did you put here a comma, and in another sentence of the same grammatical construction, a semicolon?  
B. F.

20. In how far are the Massoretic points a commentary on the text?

We will illustrate it by an example. Suppose we had the English consonants *m n r s* before us, and we should try to read them by adding vowels; what would be the result of these attempts? A might probably read, miners; B, minors; C, man, rise! D, men rose; E, mean ruse; F, main rays; G, many rows! H, miner, say! I, minor, see! and so on. The Massorites who flourished in the seventh or eighth century, had such a consonant-text before them, to which they affixed vowel-signs and accents. Though in the main they were familiar with the traditional reading of the Jews, which, in general, ought to be considered as a correct and reliable one, yet in some instances they may have misunderstood and misinterpreted the old consonant-text, and in consequence thereof they may have wrongly divided the letters into words and verses, and may have vocalized the words wrongly. For example: Deut. 33, 2,  $\text{מימינו אשדת למו}$ . The Massorah reads the middle word  $\text{אשדת}$  (from his right hand there was a fire law for them). Some modern critics, among them very conservative ones, prefer with good reasons the reading  $\text{אשדת}$  (at his right side there were slopes (or ravines) for them).—Another example: In Ezra 10, 3, the emendation of the Massoretic reading  $\text{ארני}$  (the Lord, God) by  $\text{ארני}$  (my Lord, meaning Ezra) is a good one, and very probably it restitutes the original intention of the author. The following may give an illustration of wrong dividings of the letters,  $\text{ישועותפניואלהי}$  (Psalm 42) is by the Massoretic, so divided that  $\text{ישועות פניו}$  conclude verse 6, and  $\text{אלהי}$  begins verse 7. But it gives a more lucid sense if we end verse 6 by  $\text{אלהי}$  and divide the words thus:  $\text{ישועות פני ואלהי}$ . This reading is more-

over supported by the concluding words of the same Psalm 42, and the next one, Ps. 43. In the foregoing the correctness of the Massoretic text as to the consonants has been pre-supposed; but in regard to the letters too, emendations in several passages are fully justified. B. F.

[The answers to Numbers 21 and 22 are held over to the next number.—Ed.]

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## BOOK+NOTICES.

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[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

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### ARYO-SEMITIC SPEECH.\*

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Is there a relationship between the Aryan or Indo-European languages, and the Semitic? If a relationship exists, can it be demonstrated? What is to be regarded as the criterion of relationship? These are fundamental questions in the science of language. To be sure many eminent philologists maintain that all discussion of these questions must prove fruitless, but this is by no means certain. As our author says, "the field should not be abandoned until inquiry should be proved to be a search for the undiscoverable, or, in other words, until true scientific methods should be proved to be unavailing." The history of the treatment of this subject furnishes, we feel assured, the explanation of its present disrepute. Perhaps no question in the whole domain of the science of language has been made so ridiculous in the hands of those engaged in its study. The view that Hebrew is the parent of all other languages we ourselves have heard defended by learned divines. The author gives us briefly but clearly the various views held upon this subject. The theories of Bopp, Lepsius, Gesenius, Fürst, Franz Delitzsch, Ewald, Meier, Rudolf von Raumer, Ascoli, Friedrich Delitzsch and Grill are taken up and criticised in turn. It is interesting to note that besides the names just mentioned, the following scholars favor the doctrine of the possibility of a relationship: Eugene Burnouf, Max Müller, Pictet and Steinthal. The most pronounced opponents of this view are Pott, Schleicher, Renan, Friedrich Müller, and Sayce. The second chapter of the volume discusses the criteria of relationship, "sounds, structural principles, and the contents of the vocabulary," while in the third chapter the Aryan and Semitic alphabets are reduced to their primary limits, and the result of the investigation is given in the form of a list of Proto-Aryan and Proto-Semitic consonants. The fourth chapter is occupied with that most interesting question, the *formation of roots*. This of course includes a discussion of the peculiar "biliterality" of Semitic roots. Concluding this chapter with a "scheme of possible and actual root-forms in Proto-Aryan and in Proto-Semitic," he proceeds

\**Aryo-Semitic Speech: A study in Linguistic Archaeology*, by James Frederick McCurdy. Andover, Mass.: W. F. Draper. pp. 176. Price \$2.00.

to the work for which everything up to this point has been preparatory, viz., *the Comparison of Roots*. Comparison is made of the words relating to (1) *fire* of which there are four distinct groups, (2) *shining* (five groups.) (3) *cutting* or *separating* (ten groups), (4) *rubbing* and *bruising* (five groups), (5) *uniting*, (6) *stretching* or *extending* (four groups) (7) *bending* or *curving* (three groups), (8) *movement* (9) *position*, (10) *shutting*, (11) *guarding against*, or *fearing*, (12) *binding*, (13) *crushing*, (14) *carving* or *graving*, (15) *piercing*, (16) *wetting* or *pouring out*, (17) *being cold*, (18) *thinking*, (19) *knowing*, (20) *being*, *existing*. The nouns meaning *horn*, *field* and *wine* are also compared. This hasty and very imperfect summary of the contents will indicate the character of the book. There is nothing "fanciful" in the investigation. It contains speculations of course, but only those which may be called legitimate. The method pursued is a strictly scientific one. The subject-matter is far from being "dry." There is a life and vivacity in the treatment throughout. It is a scholarly discussion of an important subject, and merits the attention of every student of language.

#### OUTLINES OF HEBREW SYNTAX.\*

It is claimed in the introduction to this volume, and the claim is a well-grounded one, that there is in existence no good manual of Hebrew Syntax. Ewald's large work, while valuable as a book of reference, has none of the qualities which would fit it to be a text-book. Of Gesenius Dr. Müller says: "Hitherto there has been in Germany but one book of a character at once scientific and practical, the Grammar of Gesenius, and not without good reason it has continued to be a standard work for three generations. Of course it could not in all points retain its original shape. But Roediger was so successful in remoulding it to meet the requirements of the times that it reached under his editorship, its twenty-first edition. Nor can it be said that the twenty-second edition, entirely re-cast and re-edited by Kautzsch, fails in any respect to bring the book in all its details up to date, on the contrary, the book is as useful as ever, and more correct than in any former edition. Practical reasons have, however, continued to prevail in this new edition to such an extent that the arrangement of the matter and grouping of details, as well as the whole grammatical system have been retained from the former editions. Thus the book still exhibits the old grammatical system of the beginning of the century, a system exploded by Ewald and others fifty years ago, and now almost forgotten by a new generation trained in the principles of comparative philology." This is a very sweeping statement, and is probably an over-statement of the case. It is true, however, that the arrangement of Gesenius' grammar is far from being perfect, and that in this particular the volume before us is superior. It is, without a doubt, more scientific than Gesenius. A text-book can be thoroughly tested only by class-room use. It may seem upon examination to be well adapted to the uses for which it was intended, while in actual practice it will fail.

\**Outlines of Hebrew Syntax*; by Dr. August Müller, Professor of Oriental Languages in the University of Halle. Translated and edited by James Robertson, M. A., D. D., Professor of Oriental Languages in the University of Glasgow. Glasgow: James Maclehose & Sons., St Vincent Street. 5½x6., pp. 153. Price \$2.50. [Copies may be ordered through *The Hebrew Book Exchange*.]



All new text-books, however, must be criticised simply from examination, and a careful examination, has revealed among others, the following excellencies :

1. The book, in the matter of typography, would be hard to excel. The Hebrew type is clear and distinct, the paper is of an excellent quality, and the press-work is well done. This is spoken of because, in so many cases, these points seem to be regarded as of no consequence.

2. The divisions of the sections into sub-sections, and the arrangement of the matter so as favorably to strike the eye, seem to have received careful attention. Smaller type is used also to good advantage.

3. Many points, hastily and unsatisfactorily treated in other grammars, receive here a fuller handling; for example, the use of ׀ the sign of the definite object (pp. 22, 23); circumstantial sentences (pp. 101, 103); the cases in which the construct state is found before words which are not in the genitive (p. 53); conditional sentences (pp. 111-114). Yet on the other hand the treatment of Vāv Consecutive does not seem quite full enough.

4. The plan of the work is a reasonable one. It begins with the individual parts of speech, (1) *The Verb*, under which the author takes up (a) the use of the tenses and moods (agreeing in the main with Driver), and (b) verbal apposition and government, including under the latter a masterly treatment of the use of the prepositions; (2) *The Noun*, (a) by itself, (b) in apposition, (c) in the construct relation, (d) the adjective, (e) the pronoun, (f) the adverb, (g) the numeral. The Infinitives Absolute and Construct, and the Participle are treated in an appendix. Then the *Sentence* is taken up, (1) *in general*, and (2) *the particular kind of sentences*, under which come (a) Independent (Negative, Interrogative, Optative, Copulative and Circumstantial) Sentences, (b) Dependent (Relative, Subject and Object, and Adverbial) Sentences, (c) Conditional Sentences, (d) Secondary Sentences. This arrangement is far more clear and simple than that of Gesenius. The book has three indexes, (1) of Hebrew Expressions, (2) of Subjects, (3) of Scripture texts. It is without a doubt true that no better compendium of the subject has ever yet been printed. The student of Hebrew cannot go amiss in possessing himself of a copy. It will, of course, be widely used as a text-book.

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**PORTA LINGUARUM ORIENTALIUM.\***

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Mr. H. Reuther, of Karlsruhe, is publishing a series of Oriental Grammars, six volumes of which have already appeared. These volumes lie before us : (1) *Grammatica Hebraica* by J. H. Petermann (M. 2.50); (2) *Grammatica Chaldaica* by the same (M. 4); (3) *Grammatica Samaritana* by the same (M. 4); (4) *Grammatica Arabica*, by the same (M. 4, 50); (5) *Grammatica Syriaca*, by Dr. E. Nestle (M. 5, 40); (6) *Grammatica Armenica*, by J. H. Petermann (M. 4). There will soon appear in addition to these (7) *Grammatica Persica*, by Dr. S. Landauer, (8) *Grammatica Hebraica*, by Dr. H. Strack, Professor in the University of Berlin, and (9) *Grammatica Aethiopica*. Several of these grammars have already passed through

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\**Porta Linguarum Orientalium, sive Elementa Linguarum Hebraicae etc., studiis academicis accommodata.* Edidit J. H. Petermann, E. Nestle, S. Landauer, H. Strack, e. a. Published by H. Reuther, Karlsruhe, Germany. For price, see above.

a second edition. They are written in Latin, and are intended to serve as helps to those who are unable to have the advantages of personal instruction from a teacher. They are all written in accordance with a uniform plan, which briefly stated is this:

1. A short but comprehensive grammar, intended to include the principles of the language.

2. A specimen of reading and grammatical analysis, for which in most cases the Lord's Prayer is taken.

3. A statement of the most valuable and important books upon each language, in the departments of Lexicography, Grammar, and general literature. In the Syriac grammar a list of three hundred and three books is given, and the list includes not only title and author, but also price and place of publication.

4. A chrestomathy, which contains besides the first four chapters of Genesis, other selections together with a complete vocabulary.

We call the attention of our readers to these publications, because (1) it is but right that American students should know and appreciate the efforts made by German scholars and publishers for diffusing a knowledge of the oriental languages. (2) We believe that there are many who would engage in these studies if they could assure themselves that by devoting a reasonable amount of time to them, they might make respectable progress. These hand-books have received deservedly the highest commendations of linguistic critics. They supply a demand which exists and which is all the while increasing. Our only wish is that a translation of these, or a similar series might be published in English.

#### ***AN ENGLISH TRANSLATION OF THE MISHNA,\****

INCLUDING A VOCABULARY, COMMENTARY, ETC.

In bringing this prospectus before the public, the author desires to show, by means of a fragment of his book, the exact character of the work which he has undertaken, for the purpose of meeting the wants of scholars and others, by preparing for them a copy of the Mishna in the original language, together with a careful translation and copious explanatory notes.

For the Israelite people the book offers an opportunity of preserving this important portion of Talmudical literature, arranged in such a form that every one who is not familiar with the Hebrew shall be able to read and understand it. The work of preserving the Mishna and bringing it into this eligible form should be zealously supported by all English-speaking Israelites.

For the Jewish priesthood the work presents the Law, and decisions upon the same, in a form which is accessible to all, and which is conveniently arranged for a book of reference.

To Christian ministers and students of the Hebrew language the book will be invaluable in the assistance which it will render them by means of its references and explanations. The need of such a work for this purpose is fully realized by all

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\*This announcement is taken from a "Prospectus" sent out by the author, in which he shows the nature of the work which he proposes to do. This "Prospectus" may be obtained by addressing him.

whose experience in teaching the language has proved to them that a work of this character is the desideratum of all Hebrew scholars and historical investigators.

By means of numerous notes, and by comparison with other languages, the author will endeavor to make the work one of especial value to the philologist. The student of ancient history will also find valuable assistance in the historical references.

With the above purpose in view, the author proposes to insert, first, a copy of the Hebrew text, accompanied by a careful translation. This will be followed, first, by a vocabulary of all words which require explanation; and, secondly, by a series of notes on history and other topics suggested by the text. At the end of each Mishna (or division of a chapter) will be found the decisions upon the Law therein contained, collected from Maimonides and the Talmud.

The work is being carefully prepared by the author, who, with the assistance gained from research in the Library of Harvard University (the use of which has been courteously tendered him), and from personal knowledge resulting from years of study, trusts to make it one of great value.

It is proposed to issue the work in pamphlet form, one part appearing every two months, if possible. The price will be five dollars a year.

Subscribers will please send their names and addresses to

DR. S. S. KOHN,  
Harvard College Library, Cambridge, Mass., U. S. A.

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[In the September number, the price of Dr. Schodde's *Book of Enoch*, published by W. F. Draper, was stated to be \$1.50, whereas it should have been \$1.75.]

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## RECENT PAPERS

RELATING TO OLD TESTAMENT TOPICS.

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El. Elohim, Eloa. DR. E. NESTLE. *Theologische Studien aus Wuerttemberg*. 1882, No 4.

The latest Variation of the Pentateuch Question. DR. RUD. KITTEL. *Theologische Studien aus Wuerttemberg*, 1882, No. 4.

The Hebrew Language. SINGER. *Jewish Messenger*, Oct. 27.

The Assyrian and the Hebrew Idioms. AARON HAHN. *American Israelite*, Nov. 3.

The Value of the Septuagint for the Textual Criticism of the Old Testament. DR. A. MERX. *Jahrbuecher fuer Protestantische Theologie*. 1883, No. 1.

The Song of the Well. Num. XXI. 17, 18. DR. FRANZ DELITZSCH. *Zeitschrift fuer Kirchliche Wissenschaft und Kirchliches Leben*, 1882, Nos. 9 and 10.

The Triumphal Song of the Amorites, Num. XXI. 27-30. DR. FRANZ DELITZSCH. *Zeitschrift fuer Kirchliche Wissenschaft und Kirchliches Leben* 1882, No. 11.

Notes on the Ninth and Tenth Commandments. DR. G. SPERL. *Zeitschrift fuer Kirchliche Wissenschaft und Kirchliches Leben*, 1882, Nos. 9 and 10.

The Canticles and the Forty-fifth Psalm. E. M. EPSTEIN, M. D. *Vierteljahrschrift fuer Wissenschaftliche und Praktische Theologie*. April, July, 1882.

# →\*THE+HEBREW+STUDENT.\*←

VOL. II.

JANUARY-FEBRUARY, 1883.

Nos. 5 AND 6.

PROFESSOR FRIEDRICH DELITZSCH AND THE NAME יהוה.

By JOHN P. PETERS, PH. D.,

Leipzig, Germany.

The criticisms on Prof. Fr. Delitzsch's recent work, *Wo lag das Paradies?* which I have seen generally busy themselves chiefly with the discussion of the site of the garden of Eden, as though that were the really important part of the book. I think I may venture to say that in the mind of the author this part was of secondary importance, intended to afford an opportunity for his valuable notes and excursuses. These latter, moreover, occupy 234 of the total 329 pages. Note 50 proposes an entirely new explanation of the name Jahve or Jehovah. It reads as follows :

Although without necessary connection with the subject in hand a few words about the divine name יהוה may here be added. In the consideration of the origin of this name of God, as also of its signification and pronunciation, it seems to me that exactly the opposite way must be pursued to that hitherto adopted. We must set out, not from a quadrilateral יהוה as a derivative from יהוה, "be," and advance from that to יהו, יה, &c., as supposed contractions, but rather, in the opposite way, we must set out from יהו, יה, י, as the oldest original forms of the name, in the explanation of the quadrilateral יהוה. I comprehend my views regarding יהוה in the following Theses :

A. יהו (יה, י) the popular name of God, with י as the most essential element.

The name of God which was and remained in constant, perhaps exclusive, use in the mouth of the Hebrew people was יהו, יה, and at the same time there always remained a consciousness of י, i, as the most essential element of the name.

1. יהו the popular name of God. a) That in the mouth of the Hebrew people יהוה never was nor became the customary name of God, but that the popular name always was and remained יהו, is abundantly proved by the fact that there is not a single Hebrew proper name showing the quadriliteral יהוה, in composition, although, it is exactly in proper names that the Hebrew knows this method of composition; cf. מלכי־צדק, מלכי־צדק, בן־ימין, ארני־צדק, &c.—Why does no such form as מלכי־יהוה occur? b) The name of the king of Hamath conquered by Sargon, *ilu Ja-u-bi-i'-di* (Khors. 33. Lay. 33. 8, for which Sarg. 25 has *I-lu-u-bi-i'-di*, with a change of the name for God similar to that found in the Hebrew royal names אֱלִיָּקִים and יְהוֹיָקִים) may serve as a proof. For allowing (which is, however, very questionable) that this name, as little as the name of the son of a king of Hamath, יורם, which occurs II S. chap. iii. 10, can serve as a proof that the national God of the Hebrews was originally the God of other nations also, and that with Schrader (KAT. 3 f.) and Baudissin (*Studien zur semitischen Religionsgeschichte*, i, p. 222 f.) we must admit that the people of Hamath “adopted the God of the Jews into their circle of divinities,” yet they would scarcely have adopted him under the name used by the Hebrews in proper names only, but rather as his name was in full and when standing by itself. Or is it to be supposed that at the same time with the worship of the God of the Hebrews the people of Hamath also appropriated the Hebrew treatment of the name in proper names?

2. The contractions show that the consciousness of the language recognized in the name יהו no derivative from הוה “be,” no contraction from יהוה, but regarded י, י as the most essential element of the name. יהו and יהו (יו), as, for example, in חזקיהו (Assyr. *Ḥazakîâ'u*), יהורם, יורם, in themselves considered, be contracted from יהוה, like יהי from יהיה, but the contraction to יה or יה, for example חזקיה, or, with assimilation of the י, to ה, for example, מתתה, Ez. x. 33 מתתיה (מתתיה), is harder to explain, while the contraction to simple י (i, ja), for example יהו (Assyr. *Ja'ua*) would be a piece of grammatical

violence unheard of in the province of the Semitic languages if היה were the root and ' a mere formative prefix. It is as impossible as that דגון or נבו should be volatilized into ד or נ.

B. יהוה, pronunciation, meaning and origin of the quadriliteral.

יהו, the original name of God, which always remained the one in use among the people was remodeled into יהוה. "the existent." This latter is a product of reflection, a "religious artificial word," and consequently always remained rather limited to the members of the theocracy, instead of winning entrance among the common people.

1. Pronunciation of the quadriliteral.

a) Direct tradition with regard to the pronunciation of the quadriliteral יהוה there is not. From fear of a misuse of the true name of the covenant God, it early came to be regarded as a *nomen ineffabile* (the LXX constantly translate ο υνπιος). That the pronunciation Jehovah, in common use since about 1520, is incorrect it is not necessary to prove further. Diodorus Siculus with his Ιαω, and Clemens Alexandrinus with his Ιαου both speak for the form יהו. Only one thing is certain, that the name was spoken with an *a*-vowel in the first syllable. This is shown by the forms יהו, יה, יה, from which there could not have been too wide a departure in the changed form. But how was it with the final sound?

b) We read in Exodus III. 13 and 14: "And Moses said unto Elohim, Behold when I come unto the children of Israel, and shall say unto them, The God of my fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? and Elohim said unto Moses אֱהִיָּה אֲשֶׁר אֱהִיָּה: and he said, Thus shalt thou say unto the children of Israel, Ehyeh (אֱהִיָּה) hath sent me unto you." This *locus classicus*, Ex. III. 14, shows that the name יהו was brought into connection with היה, originally הוה "be," and regarded as a noun or verb form from this root. On this account, and in consideration of the form אֱהִיָּה, יהוה appears to be the most probable pronunciation of the quadriliteral, a pronunciation which is further supported by the *Laβe* of Theodoret and Epiphanius.

2. Meaning of the name יהוה.

Ex. III. 14 proves incontestably that the meaning connected with this name was "he who exists," "he who is." The causative [hiphil] explanation as "the existence giver," or "the realizer," which is adopted by Schrader (Art. Jahve, in Schenkel's Bibellexikon), Baudissin (p. 229

and elsewhere), Lagarde (Psalterium Hieronymi, p. 153, ff.), and others contradicts the explanation vouched for by Hebrew literature itself, and does it without need or cause. It is not necessary on linguistic grounds. The *a* of the first syllable does not need to be explained according to the rules of Hebrew etymology (although it does not contradict even those, cf. **יְהִלְמוּן** Ps. LXXIV. 6, and, in case **יְהוָה** is a noun with the preformative **יִלְקוּט**, **יִבְנֶה**, etc.), it results from the original form of the name, **יְהוּ**. Such etymologies and interpretations, invented at a later date for the explanation of a word, are free in their character, and cannot be judged according to the standard of strict grammatical and lexicographical rules of the similar, sometimes ingenious and elevated, but linguistically false explanations of **אִשָּׁה** from **אִישׁ**, Gen. II. 23, **קַיִן** from **קָנָה**, IV: 1, **נָח** from **נָחַם**, v. 27, **בָּבֶל** from **בָּלַל**, XI. 9. So in this combination with **הָיָה** the **ו** of **יְהוָה** remains in any case unexplained, for "be" was not in the Hebrew **הָיָה**, but always **הָיָה**, the north Palestine and late Hebrew forms of **הוּוֶה** resulting from Aramaic influence. The new explanation (Schrader's) is, moreover, utterly impossible, for the biblical, as well as the past biblical usage knows no *hiphil* of **הָיָה**.

### 3. Origin of the **יְהוָה**.

The secondary relation of **יְהוָה** to **יְהוּ** is shown by the fact mentioned in A, I, that **יְהוָה** never was the name of God in common use in the mouth of the people. This was and remained **יְהוּ**. It is further shown by the abbreviations **יְה** and **י** mentioned in A, II, which are unintelligible in case **יְהוָה** (from **הָיָה**) was the original, fundamental form of the name. Finally it is shown by the meaning "the existent." No Semitic divinity was ever originally named from a conception so abstract as "the existent" (the Nabataean proper names compounded with **כֵּן** and **קִים**, discussed in ZDMG. XIV, 443, can scarcely be brought forward as a disproof). A name with such a meaning bears *a priori* the stamp of a later explanation, the result of reflexion. Analogous cases of the same free treatment and ingenious recoinage of names are numerous. So among the Assyrians, Ansar became the "health-bringing" god Ashûr, "rich in blessing." Similarly the Kanaanites were pleased to connect with **דָּגַן** a quite different meaning from that which originally belonged to the word Dagan. Many other examples might be given. Moreover, the change of the name **יְהוּ** into **יְהוָה** was necessary for the reason that **יְהוּ**, together with the **י**, the proper bearer of the meaning, was no longer intelligible, and hence not appropriate as the name of the Hebrew

national God. The question when this modification took place lies beyond the province of this note; only attention is called in passing to line 18 of the Mesha inscriptions, where the quadriliteral יְהוָה appears.

C. יְהוָה (יְהוָה), its diffusion and origin.

The original form of the divine name, יְהוָה, was certainly common to the Hebrews with the Philistines, probably with the Kanaanites in general. It was exactly in contra-distinction to the Jahu of these other peoples that the specifically Hebrew recoinage of the name into יְהוָה took place. The Kanaanite name for God, Jah, or Jahu, had, moreover, like most of the other Kanaanite names of gods, its roots in the Babylonian pantheon, corresponding to the surname Ja-u of the god Ilu, the chief god of the oldest Babylonian system.

1. As surely as יְהוָה is specifically Hebrew in its origin, the result of a specifically Hebrew recoinage, so surely was יְהוָה not Hebrew in its origin. (This does not, of course, exclude the possibility that יְהוָה, even without any deepening of its meaning, could very well have been the national God of the Hebrews.) If יְהוָה was from the very outset a national Hebrew name it must remain intelligible, and did not need to be remodeled. It was changed, because for the thinkers of the people of Israel no comprehensible meaning was attached to it—a plain proof of the foreign origin of the name Jahve.

2. It can now scarcely be denied that not alone the Hebrews, but also other Semitic nations worshipped the God Jahve. Certainly from the fact that, according to Num. xxiv, Balaam served Jahve as well as Baal no conclusion can be drawn as to the worship of Jahve among the Syrians. So also the Ammonite name טוֹבְיָה, Neh. ii. 10, can, if necessary, like the Hamathensian names mentioned above, be referred to borrowing. Even the Phœnician proper names עֲבָרִי, *Αβδαίος*, יֵאֵל, which are most naturally explained as עֲבָרִיָה, servant of Jahve, and יֵאֵל, Jahve is God (cf. on these names Baudissin 323 s., and elsewhere), could, perhaps, so far as they stand alone, be disregarded as indications of Phœnician worship of Jahve. On the other hand several names of Philistine kings mentioned in the cuneiform inscriptions show that among the Philistines the God Jahu, Jah, was not only worshipped, but even took quite a prominent place: e. g. Mitinti, king of Asdod (Sanh. ii. 51), Sidgâ, king of Askalon (Sanh. ii, 58), Padi, king of Ekron (Sanh. ii. 70), names undoubtedly equivalent to the Hebrew כְּתִיבָה, צְדִיקָה, פְּרִיָה (see also KAT, 71, ss). To affirm borrowing in all these cases, and to assume that the Philistines, the hereditary enemies of the He-



brews, should in the very names of their kings have done homage to the Hebrew national God seems to me impossible. If this be so, if the Philistines really knew the God Jahu, then Hittite proper names like אַחֲזִיָּהּ, II. S, XI. 3, ff., as also all the above mentioned Hamathensian, Phœnician and Ammonite proper names can not be explained in so sweeping a manner as simple borrowing. With at least as much right can all these names (cf also the name of a north Arabian king Ja'ilu, Asarh. III. 20, KAT. 5, note, erroneously called "king of Damascus") be regarded as unanimous witnesses for Jahu, Jah, as universal Kanaanite God; so that, besides the grounds already given, the Hebrew differential change to יהוה would have been made in purposeful distinction to the Kanaanitish יהו.

3. If, moreover, the Hebrew Jahu was certainly Philistine also, and most probably common to the Kanaanites in general, then results not merely a new argument against the derivation from יהוה, יהיה, "be," since that root is exclusively Aramaic Hebrew, and not Kanaanitish, but, furthermore, Babylon, the home of all, or almost all the other Gods of the Kanaanitish pantheon, would be at once suggested as the name of Jahu also. And this supposition is confirmed on a closer examination of the cuneiform inscriptions.

4. The non-Semitic inhabitants of Babylonia designated God as *Dingir* (Sumer. *dimmer*), i. e. "mighty judge," and especially and peculiarly *ila* (*ili*) and *i*. From the monuments examples can now be given of *i* in the meaning "God", for the character which, according to S. I. 13-16, bears the name *i* or (with Assyrian nominative ending) *ia-u* from its specially characteristic non-Semitic sound value *i* (this was so well known that it did not even need to be given, as is regularly the case, in the left hand column), *i* (phonetically written) and *ili* (written with the other sign *i* or *ili*, which, as designation of God, "the all-highest," is also frequently doubled) interchange without distinction in the same words as names of God. *i* and *ili* both originally mean "exalted" and then "God" (cf. also for the latter VR 34 col. II, 52), but, further than this, in the oldest Babylonian-Semitic system of mythology they also designated the highest God. The God Ilu, frequently mentioned in the oldest as well as the latest Babylonian texts, stood originally, according to II. R 48, 28 a, b, at the head of the oldest Babylonian-Semitic pantheon of which we have any evidence in the cuneiform inscriptions, and it can be but a mere chance that *Ja-u*, although it has been shown to be the Babylonian-Semitic name of the God sign *i*, has

not yet been shown to be the Babylonian-Semitic name of God himself. (The doubts with reference to the equivalence of the Assyrian *Ja-u* and the Hebrew יהו, first assumed by Schrader, which I expressed in a note in Baudissin's *Studien zur semitischen Religionsgeschichte*, I. 226 s, I now retract in view of the above proved equivalence of *i, ja-u* and *ili*, God, an equivalence at that time unknown.) While this oldest and highest God of the Semitic Babylonians, *ilu* or *Ja-u*, was gradually crowded out [in Babylon itself] by other divinities, among the Kanaanites he attained to a more important, and among the Hebrews to the most important position. From a grammatical point of view, according to the preceding, יהו (יהו) connects itself with the other remnants of the Semitic nominative ending in *û* retained in Hebrew, like פְּנוּאֵל מְתוּשָׁלַח, Num. xxiv. 3, 15.)

This note appears to me so valuable that I have preferred to translate it just as it stands, adding my own remarks and criticisms separately.

A. With reference to the popular name of God, יהו or יה, only the latter form occurs as an independent word, the former being confined to composition. יה as an independent word occurs in Ex. xv. 2, xvii. 16, Isaiah xii. 2, xxvi. 4, xxxviii. 11, and about 50 times in the Psalms, especially the later ones, where it is often combined with הַלְלוּ. The two passages in which it occurs in Exodus, being, at least in their essential parts, among the oldest in that book, offer strong evidence for a use of Jah as a name of God at an early period. It is a case where the non-appearance of the form is merely negative, its appearance, on the other hand, positive evidence. It cannot be supposed that a late copyist or reviser of an old song would change the name of God there occurring, if in his own day that name were in common use among the priests and learned men, and substitute for it one either antiquated or in use only among the common people; whereas the opposite is very likely. Hence in these two passages the occurrence of יה may be regarded as a positive proof of a use of that form at the period of their composition. There are two passages in our ordinary Hebrew text where יהוה יה occur in combination, namely Isaiah xii. 2, and xxvi. 4. In both passages several codices omit יה, and similarly the LXX, Peshito and other ancient versions translate only one of the two words. There are, furthermore, two passages in the Psalms (Lxviii. 5, and cxviii. 14) where some manuscripts have the same double form, יהוה יה. The meaning of this phenomenon seems to be that יהוה has been substituted for an original יה, but that in some MSS. the substitution has gone no

further than the insertion of the form to be substituted. This is rendered the more manifest from the fact that Isaiah XII. 2, and Ps. CXXVIII. 14, are taken from Ex. xv. 2. Of the other passages in which Jah occurs, with the exception of those where it forms part of the formula יהוה-יהוה, no more can be said than that they seem to testify to the continued, perhaps the popular use of that name down to a late date in Jewish history. The formula יהוה-יהוה, on the other hand, by the very fact of being a solemn, often-recurring formula containing a different name of God from that regularly in use in the sacred books, seems likely to be either ancient or of foreign origin, and in spite of the similarity noticed by some heathen writers between this cry of praise and those used in the worship of Dionysos (Adonis and *Iαω*), I imagine that most critics taking into consideration the whole development of Jehovah worship, would not hesitate to decide in favor of the former hypothesis.

All that is claimed for the above argument from the use of יהוה is this: יהוה was used as a name of the deity at an early period, and continued to be so used down to the time of the composition of the latest Psalms. We have evidence that in four cases יהוה, the name in regular use among the priests and scribes, has been substituted for an original יהוה, which is strong presumptive evidence of similar substitution in other cases. In answer to the questions, why does no trace appear of the nominative form יהוה in independent use? and why in such an old passage as Exodus XVII. 16 has יהוה once been changed to יהוה and once allowed to remain unchanged? I would reply, it was precisely the old nominative form יהוה which lent itself most readily to the change. The change of יהוה to יהוה involved the addition of a syllable, and hence could not always be made, that of יהוה to יהוה, on the other hand, was permissible in all cases. So in Ex. XVII. 16 the one form has been changed (provided the second part of the verse be as old as the first), and the other left unchanged. As to a distinction between the simple יהוה and the same with nominative ending, יהוה, judging from the analogy of other words, and from the use of those two forms in proper names, none seems to have existed among the Hebrews at any time to which we are able to go back.

The argument to be drawn from the independent use of יהוה is, as will be seen from the above, by no means a conclusive one; on the other hand the argument from the use of יהוה and יהוה in proper names presented by Prof. Delitzsch seems to me conclusive. We have a large number of proper names containing some name of God, or the name of some God,

in composition, and with one single exception (אֲדֹנֵי־רָם \* I Kings iv. 6, אֲדָרִים I Kings xii. 18, הֲדָרִים II Chron. x. 12) those names are not contracted, and in that one exception the contraction is in no way to be compared with the heretofore supposed contraction of יהוה to ה or י.

2. As to the essential element in the form יָה, it is hard to say whether Prof. Delitzsch is altogether justified in concluding that there was a consciousness in the Hebrew language of י as the essential part. Certainly the contraction to י at the beginning of proper names is common enough, and to י at the end scarcely uncommon. On the other hand a contraction to הו from יהו is assumed by Olshausen in the form הוֹשָׁמַע I Chr. iii. 18. This is founded upon the analogy of the form הוֹשָׁע, Num. xiii. 8 and elsewhere, which is supposed to be contracted from יהוֹשָׁע; but Num. xiii. 16, where it is stated that Moses changed Hoshea's name to Jehoshua, certainly seems to show a consciousness in the language of the existence in the longer form of an element which is lacking in the shorter. For the contraction to ה at the end of a name we have the form מִיכָה, Ju. xvii. 5, which is a disputed case; and מִתְּתָה Ez. x. 33, where the contraction seems to be universally admitted.

B. 2. The explanation adopted by Prof. Schrader goes one step further than is here indicated in assuming the original identity of the two roots חיה and היה, and hence explaining the form יהוה as meaning "life-giving." Movers in his *Die Phönizier*, in order to account for αχ in the cry *Iaxxos* of the Phœnecians in the worship of *Iaxω*, or Adonis, had already connected the form *Iaxω* with חיה. The grammatical difficulties in the way of identifying the two roots would be greater than has been hitherto supposed should we adopt Prof. Delitzsch's plausible suggestion (p. 166) that יהוה is a development of the pronoun הוּא somewhat after the manner of the Æthiopic use, where the verb "have" is formed by the preposition (*ba*) with the pronoun (as for example in the 3d person singular: (*ba*) in him), and, nevertheless, in construction is fol-

\*Note.—Compare the forms אֲדֹנֵי־רָם, Adonis is exalted, יהוֹרָם, Jehovah is exalted, אֲבָרָם, ab (father) is exalted; אֱלֹהֵי, my God is Jehovah, אֱלֵי־אֲבִי, my God is ab (father), אֲבִי־הוּ, my father is Jehovah; אֱלֹהֵי־הוּ, my God is He, אֲבִי־הוּ, my father is He; יוֹאֵל, יוֹאֵל, אֲבִי־אֵל, etc. A comparison of these forms seems to me to show that אֵב began to be used independently in Hebrew as a designation of God, and that it was so used, for example, in the name אֲבָרָם. The use of אֲדֹנֵי and עֲלִיּוֹן for God will show that there is certainly no improbability in such a use of אֵב. It seems to me that we have in these and other names evidence of an uncertain and varied nomenclature for God, for which was finally substituted יהוה or יהוה. The names אֲשַׁכֵּל (I Chr. viii. 33) and אֲשַׁכֵּל (I Chr. xiv. 7) and others seem to show a use of בַּעַל (Baal) in the sense of God among the Hebrews. A comparison of the names מֶלֶךְ־שׁוּעַן (I S. xiv. 49) with יהוֹשׁוּעַן and אֱלִישׁוּעַן, as also the forms מֶלֶךְ־מֶלֶךְ, אֱלִי־מֶלֶךְ, אֱלִי־מֶלֶךְ and others, suggests the use of כֶּךְ. In the same manner as a name of God, and manifestly Melek (king) is then the same as Moloch.

lowed by an accusative as though a regular verb form. The principal difficulty in the derivation proposed by Prof. Schrader, however, is of quite a different character. If, as I think, Prof. Delitzsch has succeeded in proving that the original form of the divine name was יהו, from which יהוה was formed as an artificial, or as an inspired result of reflection and speculation, we must allow that the men who produced it knew what it meant, and receive their explanation of it as given in Ex. iii. 14. This precludes alike the possibility of a causative, and the combination, so far as this word is concerned, of the two roots היה and חיה.

B. 3. If Prof. Delitzsch's theory be accepted, the first step towards determining when יהו was changed to יהוה is to determine when יהו became the highest and peculiar name of God among the Hebrews. Toward the solution of this question I can only offer a few suggestions drawn chiefly from a consideration of Bible proper names. The regular and most ancient Babylonish-Semitic designation of God known to us was LUU. According to the testimony of the Bible (Ex. vi. 3) אל was also the name of God in common or regular use among the ancient Hebrews. The same testimony is borne by the national name \*ישראל, which, it must be remembered, is properly the name of the ten tribes, and does not include Judah. An examination of Biblical proper names reveals this fact (already noticed by Ewald and other critics), that before the time of David the use of יה or יהו in proper names is rare. With his reign that use becomes common, and, beginning with his great-grandson, Abijah, almost every royal name shows the name of Jehovah in composition (compare also Solomon's second name Jedadiah, II. S. xii. 25). In the northern kingdom, or Israel, on the other hand, no king's name contains Jehovah in composition until more than half a century later, the first king who bears the name being Ahaziah, the son of Ahab. The fact that the introduction of the name יהו into common use was contemporary with the ascendancy acquired by the tribe of Judah suggests that יהו was the name in common use in that tribe in distinction from the אל of Israel. This and the appearance of the form אל in ישראל further suggest the question, is the name יהו a part of יהודה? I suppose no one

\* Compare with this the possibly older form ישרון, from the same root, but not compounded with the divine name. ישרון is Aramaic in its formation (cf. also the name of the tribe יבולין). The ending ין, which in later Aramaic is a diminutive, was originally equivalent to the Hebrew ין, old-Semitic an. The Aramaic makes no distinction between ש and ש. As one example among many to show the tendency to confuse the two letters in Hebrew cf. the famous שבלת and שבלת.

would think of maintaining a real scientific value for the etymology suggested in Gen. xxiv.33, and xlix.8, but at the same time the fact which this etymology seems to show, that no consciousness of a connection between יהו and יהודה existed in the language, is a very strong, perhaps an insuperable objection to this etymology. I do not more, therefore, than put it forward as a question.

If we analyze the Bible record, omitting for the moment the genealogical tables in I Chron., we find before the time of Moses the name Jehovah only once in composition in the form יוֹכָבֵד, Ex. vi.20, which is very seriously questioned; contemporary with Moses once, in the form יהוֹשֻׁעַ, with which compare the shorter form already mentioned; in the Book of Joshua probably once in the form זִכְרִי, vii. 1, for which I Chr. ii.6 has זָכָר; in Judges in the forms יוֹאָשׁ, vi.11, יוֹתָם, ix.5, בִּכְיָהוּ, xvii.1, where the composition with יהו is by many denied, and יְהוֹנָתָן, xviii.30, a passage of unquestionably late date; in I Sam., before the reign of David, in the forms יוֹאֵל and אֲבִיָּה, viii.2, יוֹנָתָן, xiii.3, אַחִיָּה, xiv.3, עֲרִיָּה and יוֹאָב, xxvi.6, the last two belonging, according to I Chron. ii:6, to the immediate family of David, sister and sister's son. On the other hand, during this whole period, when proper names containing יהו in composition are so rare, those containing אל are common. Beginning with David's time, names compounded with יהו become very numerous.

With many, probably most, critics of the present day, I deny the value of the lists of names in I Chron. for the purposes of such a study as this, but at the same time I think a comparison of, for example, chaps. ii and iii will show that they are far from contradicting what has just been said.\*

In connection with the above facts it is at least interesting to observe that Samuel, the name with which was connected the great religious and national revival of Israel, is compounded with the name El.of God. Elijah, the great enemy of Baal worship in the time of Ahab, means "My God is Jehovah." Before the time of Elijah no king's name in Israel is compounded with יה, after him there are very few that are not.

Bishop Colenso, in a note to the 5th volume of his work on the Pentateuch, has brought together some interesting proper names containing Baal in composition; the judge יִרְבֵּעַל, Ju. vi.32; king אִשְׁבָּעֵל.

\* If the form בְּתִיָּה in I Chron. iv.18, is to be explained with most critics as containing יה in composition, and not, as I suspect, as a feminized foreign word, we have a foreigner bearing a Hebrew holy name, in which case the יה is manifestly a translation. This, if so, would suggest what in any case I believe to be the fact that in these lists we have a number of similar translations into יה of other divine names.

the son of Saul, I Chron. viii.33, called the מִי־בִשֶׁת II S. ii.8; מְרִיב בעל the son of Jonathan, I Chron. viii.34, called כְּפִי־בִשֶׁת II S. iv.4; בעל־דָּע a son of David, I Chron. xiv.7, called אֱלִידָע in II S. v.16; בעל־יָהּ a follower of David, I Chron. xii.5; בעל־הַנֶּן an officer of David, I Chron. xxvii.28; also a place called the house of בְּרִית in Ju. ix.4, and in the 46th verse the house of אֵל בְּרִית. To these I would add the name אֲדָנִיָּם, David's tax-gatherer, I K. vi.6; and מַלְכֵי־שׁוּע a son of Saul, I S. xiv.49, which, comparing it with יְהוֹשׁוּעַ and אֱלִישׁוּעַ. I should think might, as above suggested, contain Moloch in composition. With these I would further compare the change from אֱלִיָּקִים to יְהוֹיָקִים in II Chron. xxxiv.4, and the above mentioned Ja-u-bi-i'-di and I-lu-bi-i'-di. I do not think that the appearance of Baal, Adonis, or Moloch in proper names necessarily involves idolatry. Indeed we see the word which among the Kanaanites meant the god Adonis (cf. אֲדָנִי־צֶדֶק king of Jerusalem, Josh. x.1) used constantly, and finally exclusively by the Jews to designate God.\* These names were rather various ways of naming the divinity, which might and did lead to idolatry, but were in themselves of necessity idolatrous. This fact, if fact it be, will show the necessity to the Hebrew of a peculiar name of God not common to them with the neighboring peoples. A consideration of the similar formation of proper names compounded with various divine names seems me to furnish further support to the above view; cf. אֱלֵעָזַר, יוֹעָזַר, הַדְרַעָזַר; אֱבִיהוּ, אֱבִיאל, אֱבִימֶלֶךְ; צוּרִישָׁדִי, צוּרִיאל; אֵל הַנֶּן, בעל הַנֶּן etc.

Prof. Delitzsch suggests the Moab-stone as a possible clue to the determination of the time of the change of יְהוּ into יְהוָה. I do not think the form יְהוָה in the 18th line of that inscription can be regarded as proved for the purposes of such an argument. That line reads הוהו[אקדשו]הם and has been translated "vessels of Jehovah, and I dedicated, and these" etc. The syntax is certainly halting, moreover the gaps in the immediate neighborhood of the letters in question, render it too uncertain how we must divide those letters. It would be interesting to see this part of the inscription re deciphered with reference to the possibility of the forms יְהוּ or יְהוּ.

\* A difficulty has been recognized in the form אֲדָנִי, which is the Massoretic punctuation for the name of God, in distinction from the plural אֲדָנִי, my lords, and אֲדָנִי, my lord; and various explanations of the peculiarity have been offered. It certainly looks like nothing else than an intentional differentiation to distinguish the name of God. Was that differentiation made directly from אֲדָנִי, that the God of the Hebrew might not be named by the same name as a heathen deity? or was the name אֲדָנִי first pluralized, somewhat after the analogy of אֱלֹהִים?

C. 2. With reference to the diffusion of the name יהו, Baudissin in his *Studien* offers an elaborate argument of probability to show that the *Iaw* of the Abraxas gems was derived not from Phœnician but from Hebrew sources. If it be admitted, which I suppose all now must admit, that the cuneiform inscriptions show us Jahu as a name of God where borrowing from the Hebrew was out of question, this argument of probabilities turns against its author to prove that *Iaw* was really Phœnician. Movers' argument, which was adopted by Colenso, that the Hebrews borrowed the name from the Phœnicians, is equally untenable. Both had it from the same source. The name *Iaw* seems in course of time to have dropped out of use among the Phœnicians, until eventually it became, as might readily happen with such a half-forgotten, and mysteriously unintelligible name, the secret, or essential name of Adonis. Hence its use as a charm in the Abraxas gems. This connection of *Iaw* with *Adonis* deserves to be compared with the connection of יהוה with אדני, which finally led to the substitution of the latter for the former, or essential name of the deity, in common use among the Jews.

C. 4. Prof. Delitzsch's argument with reference to the meaning of the name יהו is certainly exceedingly ingenious and plausible, but, as he himself acknowledges, a link is still missing, and in view of former developments in the field of Assyriology it would be advisable to allow this hypothesis to wait for confirmation.

In the same paragraph Prof. Delitzsch has spoken of the god Ilu. He allows and authorizes me to print the following statement from himself: "Since I have seen that in the texts of the later Babylonian kings, like Nebuchadnezzar, a god named El never appears, but the phrase which was formerly read *Bel El Marduk*, should instead be read *bel ilasi Marduk*, i. e. Merodach, the lord of gods, I no longer maintain my (hitherto almost universal) explanation of II R. XLVIII.28." The passage referred to occurs in a dictionary. In the left hand column appear the non-Semitic, and in the right the Semitic words. In 28 stands in the Semitic column the regular sign for God. In the succeeding lines appear names of various gods preceded by the sign for God just mentioned the reading of which is Ilu. Connecting this with the falsely explained later texts above mentioned, it was supposed that we here had a god Ilu placed at the head of the pantheon. Ilu appears as a general name of divinity, and the sign which is read *ilu* also appears as the regular determinative



placed before the name of any god. Hence it is most natural here to suppose that the lexicographer in commencing the category *gods* placed at the head of the list the general name of divinity, or the symbol of divinity which must always be prefixed to divine names, in favor of which interpretation a number of analogous passages can be presented.

Prof. Delitzsch's argument in the last section may then be used to show that *Ja-u*, like *Ilu*, meant God, rather than a particular god.

The name *Jaou* which M. Halevy (cf. e. g. *Revue Archeologique* for July) gives to a Babylonian divinity, has not been noticed in this discussion, because I do not believe that any such name really occurs. The name is to be read *Ea* ("the life-giving god of knowledge"), and *Ea* can not be brought into connection with *Jah*.

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### ORELLI ON OLD TESTAMENT PROPHECY.\*

BY REV. NATHANIEL WEST,

Morristown, New Jersey.

The typographical and mechanical execution of the work is worthy of all praise. The volume is a splendid one, of 538 octavo pages, in large Roman characters, and affectionately dedicated to Professor C. J. Riggenbach, colleague of the author in the same university. It consists of an Introduction and two main Divisions. The *Sections of the Introduction* are, nine in number, as follows: 1. Biblical Prophecy. 2. The Phenomena, analogous to Biblical Prophecy, in the field of Heathendom. 3. The Kingdom of God as the content of Biblical Prophecy. 4. The Time-Historical character of Biblical Prophecy. 5. The Type in the development of the Kingdom of God. 6. The analogous Phenomena in Heathendom. 7. The Fulfilment in general. 8. The Fulfilment in the New Testament. 9. The Treatment of the subject in Christian Theology.

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\* "The Old Testament Prophecy of the Completion of the Kingdom of God presented in its historical Development, by C. V. Orelli, Doctor of Philosophy, Licentiate and Ordinary Professor of Theology in Basel. Vienna, 1882."

Die alttestamentliche Weissagung von der Vollendung des Gottesreiches in ihrer geschichtlichen Entwicklung dargestellt, von C. V. Orelli, Dr. Phil. und O. Professor der Theologie in Basel. Wien, 1882.

The *First Main Division* treats of "The Prophetic Words as the Forerunner of the Rise, and Conductor of the Outward Formation of a National Dominion of God upon earth. The *Sections* of this Division are three, each subdivided as follows: *Section i.* Patriarchal Promises. 1, General Survey. 2, The Original Foundation and Destiny of Man. 3, The Common Condition of Man in his Single Estate. The Protevangel. 4, The Three-fold Development of Mankind. Noah's blessing. 5, The Promises to the Fathers of the Covenant-people. 6, Judah, the Leader-tribe. *Section ii.* Mosaism. 1, The Mosaic Law. 2, The Mosaic Outlook. 3, The Prophecy of Balaam. *Section iii.* The Anointed of the Lord. 1, The Prophetic Covenant in the Royal House of David. 2, The Echo of the Prophetic Words in the Psalms of the Anointed One. 3, The Typical Significance of David, Solomon, and the Davidites, in their Humiliation and Exaltation. 4, The Dwelling of Jahve in Zion.—The *Second Main Division* treats of the Prophetic Word as the Forerunner of the New Birth and Surety of the Future Completion of the Kingdom of God. The *Sections* of this Division are six, each subdivided as follows: *Section i.* The Prophets of the Pre-Assyrian Time, Obadiah, Joel. 1, General Character of the Prophecy in the pre-Exile period. 2, Obadiah. 3, Joel. *Section ii.* The Prophets of the Assyrian time, in the Northern Kingdom, Amos, Hosea, Zechariah ix-xi. *Section iii.* The Prophets of the Assyrian Time, in the Southern Kingdom, Isaiah, Micah, Nahum. 1, Isaiah and Micah, The exalted Zion. 2, Isaiah's Prophecy of Immanuel. 3, Further Works of Isaiah concerning Zion. 4, Isaiah's Visions concerning the Nations and the World-Judgment, as also of the Glorification of the World, proceeding from Zion. 5, Micah, Nahum. *Section iv.* The Prophecy of the Decline,—Chaldean Period—Zephaniah, Habbakuk, Jeremiah, Zechariah xii-xiv. 1, Zephaniah. 2, Habbakuk. 3, Jeremiah's Prophecy of the New Covenant. 4, Zechariah xii-xiv. *Section v.* The Prophets of the Exile, Ezekiel, Isaiah xl-lxvi. *Section vi.* The post-Exile Prophets, Haggai, Zechariah, Malachi, Daniel. 1, Haggai and Zechariah. 2, The Visions of Zechariah. 3, Malachi's Prophecy of the Forerunner of the Lord. 4, The Apocalypse of Daniel. —Conclusion.

Notwithstanding the influence which the modern historico-critical school has had upon some of the conclusions of the author, (as a glance at some of the above rubrics will show), the work is one of devout piety, thorough learning, extensive research, and deeply evangelical spirit. It is the very opposite of the work of Kuenen, avoids the destructive license

of Wellhausen and Robertson Smith, and, unlike the coldly critical yet amazingly able work of Ewald, built upon the prior reconstruction of Hebrew Literature and history according to modern ideas, treats the sacred oracles with the respect to which their inspection entitles them. Divine Revelation, as originally given, was not the fallible record of an infallible communication, no matter what disarrangements or errors of the text, or faults of redactors and transcribers, Biblical criticism may detect. "The Jewel-in-IIuman setting;" theory must be watched lest the gems and the setting are confounded. The religious effect, from the study of the book is like that produced by the study of Hofmann, Delitzsch, Auberlen, Füller, Oehler, and Nägelsbach, or from reading Hengstenberg, Tholuck and Keil, although differences of opinion prevail in several important matters. Whatever adverse judgment might be rendered upon the author's estimate of certain critical arguments as to the date of the later prophecies in Isaiah, a double Zechariah, and an interpolated Daniel, none can accuse him of a desire to favor that negative system of speculative, and so-called "higher" and "nearer" criticism, whose swarming schools are as numerous as the subjectivities of the critics themselves, and whose unlimited freedom of conjecture, invention, and hypothesis, is equalled only by their unlimited audacity in setting aside what the words of God does say, in order to emphasize precisely what it does not say. The author's acquiescence in certain critical results is made conscientiously and modestly, and compromises, in no degree, his conviction of the true inspiration of the prophets, nor in the least, affects his evangelical interpretation of their Messianic predictions. It is a most satisfactory thing to see, and hear, that "the divine grandeur and authority of these sacred oracles are no way dependent upon the solution of modern critical questions," but rests upon an inward light, shining everywhere out of the bosom of a profound "organic unity, and interconnected relation," with a consistent and "unitous teleology," overleaping all time-historical horizons, and "reaching to the End of the ways of God in the establishment of His Kingdom of glory on earth." Not unfrequently the author himself, indirectly, and unconsciously, provides the clearest refutations of, and strongest antidote to, some of the critical concessions he has made; as, for instance, when his whole theory of interpretation plainly assumes a *double mission* of Isaiah to "Judah and Jerusalem," one of *Judgment* prior to the captivity, the other of *Comfort* to the believing captives. The Spirit of Prophecy, however, may well bear the prophet forward into future times far beyond Babylonian, Maccabean, Roman, Saracenic, and Turkish horizons. This itself is enough to

refute the chief burden of argument, derived from Variety of Style, Circle of Thought, and supposed historical, political, and religious circumstances, and while preserving the organic unity and genetic evolution of prophecy,—a dementable thing—convicts the so-called “principles” of the modern reconstructors of the Bible, as a medley of unverified assumptions, vague generalities, and blind perverseness, a *rudis indigestaque moles* of subjective caprice that denies to the Spirit of Prophecy His own rights and methods, to the testimony of both Church and Synagogue its value, and seeks the extrusion of the supernatural from the sphere of revelation. He who can “transplant the prophet into the end of the ways of God,” could name “Cyrus,” a thousand centuries, as well as one, before his time, and frame the diction of the prophet to suit historical events, ages beyond his own generation.

It is among the excellencies of the work of Orelli, that it holds, 1. That the prophet is a true “*Seer*” אָרָא, and a true *Speaker* נִבֵּא, and prophecy is the inspired utterance of one divinely called, commissioned, and qualified, to declare the will of God. He is a seer, “*quia videt ea quæ ceteri non vident,*” as Isidore puts it. Prophecy is of the nature of *Vision*, involving, not alone the heightening of the psychological faculty, and deepening of the prophets’ receptivity, but the natural organs of sense as well; including, at times, a real ecstasy, not mechanical, nor loss of consciousness, though cut off, for the time, from present external relations. The prophet only *speaks* what he *sees*, he is the “mouth of God,” a *Speaker* only in so far as he is a *Seer*. And this is of the first importance to be held by the Church. Moreover, his utterances relate to the Past as well as the Future, declaring, as Chrysostom says, *ου μονον δε τα μελλοντα αλλα και τα παρελθοντα* while his individuality is preserved and used. Yet his style is not merely the result of a race peculiarity, the vivid, ardent Semitic enthusiasm and poetry, versus the cool Occidental or Indo-germanic dialectic, but flows like his theme, from the direct action of the Spirit of God. Again, the product of the prophetic consciousness can, in no way, be the result of the prophet’s subjectivity, for “holy men of old, *spoke* as they were *moved* by the Holy Spirit.” A divine causality virtuated all their sayings, and in this supernatural element alone the proof of the divine origin of prophecy is found. Nothing is “private.” No prophecy of the Scripture is *ιδίας επελυσεως*. The prophet identifies himself so completely with Jehovah that frequently he personates *His* personality, and always *speaks* in *His* name. Unless the prophet is regarded, according to his

own claim, as standing in direct communication with Jehovah, and speaking only "the words of God," given him by direct inspiration, as well as revealing "the things of God," there is no guarantee that the prophetic declaration of the Will of God is not the prophet's own caprice, a subjective delusion. The whole objective validity of the Bible rests upon this ground.

2. That the "Kingdom of God," internal and external, is the Content and End of all prophecy, the realization of God's will *on earth*, as in heaven. It is established first of all subjectively in the heart, and next, politically, in a national dominion of the holy people, which becomes, historically, the seed of a development ordained, under new forms, to embrace the whole earth. Israel is the result of prophecy. The Torah itself goes back to the prophetic word. Again, every prophet stands upon the Torah, which all prophecy presupposes, and denounces judgment for covenant transgression, and blessing for covenant obedience. The covenants of Inheritance made with Abraham, and of Royalty with David, rest upon prophecy. All the promises included in these, all the political, ethical, judicial, and ritual parts of the Torah, in short, the whole Old Testament administration, finds its principle of unity in the prophecy and promise of the "Kingdom of God," set up to regulate the individual and national life, and foreshadow the subjection of the world's dominion to the sovereignty of the heavens. Messianic prophecy has no other justification than this. On this rested the Theocracy. On this rests the Church. On this rests the glory of the Future Kingdom of God, not in a super-earthly sphere, but "under the whole heaven." The whole Old Testament prophecy is already fulfilled in the *Person of Christ*, but this is a very different thing from saying that it is all fulfilled in the Church, or in the world. The development is not ended. The death of Christ has, indeed, abolished the old cultus forever, but not overturned the prophecies of Israel's rehabilitation, though couched in Old Testament colors and forms.

3. That, as there are Types in the Plant and Animal world, so there are Typical Preformations in History, of which Israel was one. As every triumph of a Roman general, celebrated upon the banks of the Tiber, was a Type (*prophecy too*, Hofmann would say) of the coming Cæsar, so every suffering of David and glory of Solomon, and their successors, were all framed beforehand to administrate the sufferings and glory of Christ and His Kingdom. "Christus Conquerator" will as surely come in person, as "Cæsar Triumphator" came. While it is true the Cultus was symbolic,

and the history symbolic and many predictions symbolic, yet Israel is more than symbolic, more than a Type, and no less than a standing Factor at every great epoch of development. The obliteration of the Old Leviticus, and of Levitical colors in the prophetic painting, does not obliterate the predictions of the literal Israel's more glorious future, in the Kingdom of God. The first made last by apostasy, becomes the last made first by recovery. The historic calling of Israel to mediate salvation to the nations, abides uninvalidated, even by Israel's temporary unbelief, and rejection. Israel's mission is not yet ended. The New Testament presupposes, all the way through, the literal truth of the unfulfilled prophecies of the Old with respect to Israel, and presents, distinctively, Israel, the Gentiles, and the Church of God, in the apocalypse of the coming glory. These prophecies are resumed, and enforced, by Christ in the Gospels, by Peter and Paul in the Acts and Epistles, and by John in the Revelation. What was predicted concerning the New Covenant, the outpouring of the Holy Ghost, Israel's beholding Him they had pierced, and the overflow of the gospel to the Gentiles, has been fulfilled principally (anfangsweise) in the first advent, and will be conclusively (schliesslich) fulfilled at Messiah's next appearing. Only *after* the Conflict the Victory. Only *after* the Darkness the Light. Only *after* Israel's last tribulation come the Messianic Kingdom and the King. "*Post tenebras lux* is the motto of all prophecy." The "national element in prophecy," which Stanley Leathes in reply to Kuenen, has emphasized, Orelli emphasizes as the "Solidarity" of Israel (Solidarität) preserved continuous throughout the whole prophetic page, as in history, and rising to glory in the End-Time. It is a special excellence of this book, that the principle of interpretation, with regard to Israel is not suddenly reversed and spiritualized into the Christian Church of the present age, the moment the curse is changed into a blessing. More glorious than ever, Israel will appear to the nations at the next great world-historical epoch, in the Kingdom of God.

4. That prophecy is eschatological, as well as time-historical. All prophecy looks to the End. Its teleology is one. It has something to teach "*us*," and the Church and world in all ages, as well as to teach "*the prophet's own contemporaries*." The præteric limitation of prophecy, Orelli repudiates, and holds, strenuously, that the jurisdictions which the minimizing time-historical expositors restrict to the past, are invested, as the unity, organism, and language of prophecy, not less than the divine scheme, demonstrate, with ulterior Messianic significance.

Prophecy is an evolution, and the Kingdom of God is an evolution, along the ages, by regular steps and periods, the permanent acting with persistent force, the transient disappearing. Amid all the "times and seasons," Israel stands, Hope springing eternal in the Hebrew breast. Isaiah's predictions do not stop with Babylonian Exile and Return, nor with the Christian Church. Ezekiel's wheels of providence do not whirl poetically or spiritually in heaven. Daniel's outlook is not shortened by a Maccabean Wall. Nor is the content of prophecy to be measured by our unsuccessful attempt to find out what the prophet himself might have understood it to mean, but from what the unity, totality, and organic connection of the *whole body* of prophecy indicates, the New Testament light being reflected upon the Old. Moreover, "application" is not "interpretation," though the events in both cases are true "fulfillments." "*Anwendung ist nicht Auslegung*," a maxim emphasized also by both Delitzsch and Oehler. In every prophet, the Jew, the Gentile, the Tribulation, the Deliverance, the Resurrection, the Glory, the Cause, the Blessing, mean the *same* always, while different lines of prophecy converge to glow upon the head of the *same* Messiah. The *applications* are indeed many, primary, subordinate, constantly recurring along the ages, but the *interpretation* is one, continuous, literal, and shines in the glory of the End. The exposition must be unitous everywhere in both Testaments, otherwise the organism of prophecy breaks down. In the Old Testament the whole Messianic activity circles, perspectively, around one great foreshortened historical crisis, comprehending both appearings of Messiah, while the New Testament, in its later pages, separates events combined in the earlier prophetic representations. The fulfilment of prophecy is of germinant character (*Keimhaften Anfangs*). Hence the "Perspective" in prophecy, and the "Economy of the Ages" in history. Since the days of Velthusen, this view has been insisted upon by all standard expositors, save the short-sighted time-historicals, as fundamental to the true understanding of the mind of the Spirit. It is grounded in the fact that the prophet is a "Seer" whose vision perspectively covers all horizons up to the very last, and whose words suit the near and remote horizons together; with this difference, that every primary application of the prophecy to historical events, always shows a *residuum* of the description still unfulfilled in the near history, which fact is the index of a fulfilment more adequate in future days. Always, until the close of the ways of God comes, "the End is not yet." The very term "fulfilment" is held by Orelli, to impart a "progressive scheme." The final

horizon, in the prophetic page, is אַחֲרֵית הַיָּמִים the afterness of days, not merely the future, but "the great epoch of the End-Time," the bisecting point between αἰὼν οὗτος and the new time-course following, viz: αἰὼν ὁ μελλών. The interval between the End of our present Age and the End of the Age to come, is the יָמִים רַבִּים or "many days" of Ezekiel and Isaiah, the χίλια ετη of John. No sharp distinction is made in Old Testament Prophecy, between the inward and outward, the spiritual and physical, the ecclesiastical and political, the past, present and future. The total future is gathered into one grand comprehensive picture, on one plane, where intervals and spaces disappear, the events occurring "*sine temporis intervallo*." Dogmatic theology has stumbled in its definition of the order and relation of the "Last Things," by neglecting this law of prophecy, even when New Testament light so clearly illustrates its truth. It is important to hold this up to view, not only as against the unbelieving Jew, who accounts Messiah's *second* appearing as a shrewd device under which the Messiah retreated from failure to fulfil *all* that the prophets had spoken," but also as against the "neuere Kritik" of certain professedly Christian schools which, observing the same disparity between prediction and history, conclude that apostolic exegesis is a sort of Agadistic and Alexandrian invention, without which Christianity could never have been established. On the contrary, the "Kingdom of God" has subjective and objective sides, with ever widening circles of development. The blended horizons in the Old Testament are sundered in the New, the evolving ages brought to light, their Ends contrasted, and the perfect harmony of both Testaments demonstrated. "Novum Testamentum in Vetere *latet*, Vetus in Novo *patet*."

5. That, while the Old Testament views the total future in its organic unity, and predicts a resurrection of both righteous and wicked, it fixed the former at the opening of the Future Age, at whose close the latter occurs. The undeveloped eschatology of the Old is developed in the New. The path of revelation, like that of the just, "shines more and more unto the perfect day." The hinted and obscure becomes the announced and clear. Hosea, while teaching the literal resurrection of the righteous, teaches also the great truth that the death and burial of the old Davidic Kingdom is the seed of the new, the condition precedent to its rising again in a more glorious and spiritual form. Ezekiel does the same, in the Valley of Vision. The resurrection in Isaiah has the same import, that great event preceding the final glory of Israel and the Gentiles. In Daniel, it is the same, and not a figurative representation of



events connected with Maccabean independence. In all, it is a resurrection out from the dead, the Hebrew  $\text{מָן}$  being the foundation of the Pauline  $\text{εκ}-\text{εξαναστασις εκ των νεκρων}$  occurring at the End of the days, when the  $\text{מְלִכּוֹת שָׁמַיִם}$ ,  $\text{βασιλεια των ουρανων}$ , comes in its glory on earth. Sustained by grammatical exegesis, Orelli holds, in common with the majority of standard exegetes, that the "many" who wake from among the sleepers in the earth-dust,  $\text{רַבִּים}$ , are not the total man of deceased mankind, nor even the whole Jewish dead, but the faithful dead of Israel, foremost among whom are the martyrs, "*Viele von den Schlafenden ist etwas anderes als alle Schlafenden.*" His reference to Isaiah 24: 22, like Ezek. 38: 8, unveils the "many days,"  $\text{רַב יָמִים}$ , as the great prophetic interval between Messiah's appearing for Israel's deliverance and resurrection of the just, and the Judgment upon Gog, that period at whose close is found the "Visitation" and judgment also of the "prisoners in the pit," sent there at its beginning, and therefore the resurrection of the wicked. The sum of all is, that the World-Colossus still stands, the beast rises from the sea of agitated nations. Israel's and the world's tribulations, with promised deliverance, and resurrection, and the glory of the Kingdom of God, are impending. "So certainly as the Messianic redemption has already entered the world, so certainly will the hour of its completion arrive. Our Lord, who spoke as the Prophet of God to mankind, and made Himself known as High-Priest to His own, will, one day, reveal Himself as king to the whole world. In Him, through whom the longing of the human heart is stilled, all its woe will be healed, all contradictions of the world will find their solution, and all divine thoughts their perfect fulfilment," (p. 530). The Work of Orelli deserves an English dress, and a place in every library.

## PROFESSOR STRACK ON THE PENTATEUCH.\*

By PROFESBOR ALBERT H. NEWMAN.

Toronto University, Toronto, Canada.

Of the first volume of this very important work, the title of which is given in the margin, 216 pages are devoted to Old Testament science. There is no treatise within my knowledge, in which the same amount of accurate information on the various branches of Old Testament study can be found in anything like the same space.

Dr. H. L. Strack, of Berlin, author of a number of valuable books on the text of the Old Testament and related subjects writes on Old Testament Introduction. Dr. F. W. Schultz, of Breslau, one of the highest authorities in Biblical Archæology, contributes the sections on the Archæology and History, and the Theology of the Old Testament.

We have here, in admirably condensed form, the results of the very latest investigations on the Old Testament by men who are themselves in the forefront of the army of investigators. A marked feature of the entire work, as far as published, is the fulness and instructiveness of the Bibliography. The writers are not content with giving accurately the titles of treatises, but they usually pronounce upon the merits and demerits of the works cited. Not only separate treatises, but important Articles in Reviews and Encyclopædias as well, are included in the bibliographies.

As regard the theological stand-point of the writers, it is highly conservative as Germans count conservatism; but their views of Biblical criticism would not pass muster on this side of the Atlantic.

In the section on the "History of Pentateuch Criticism" the following remarkable statement occurs: "C. F. Keil is at present almost the only important German Old Testament scholar who holds fast to the Mosaic authorship of the entire Pentateuch."

With regards to the Priest-codex (in Leviticus) Prof. Strack has the following: "Have we in it good old traditions of an historical as well as legal kind, or is it the product of later tendential fiction? Is Moses (or

\* Handbuch der theologischen Wissenschaften in encyclopädischer Darstellung mit besonderer Rücksicht auf die Entwicklungsgeschichte der einzelner Disziplinen. Herausgegeben von Dr. Otto Zöckler, Ord. Prof. d. Theologie in Greifswald. Erster Band. Grundlegung und Schrifttheologie. Nördlingen. Verlag der C. H. Beck'schen Buchhandlung, 1883.

## THE HEBREW STUDENT.

more properly the oldest or pre-prophetic time) the creator of the Law contained in it, or does it emanate from a Priest-school in the century following Ezekiel, and finally from Ezra? Pre-exilic or post-exilic? However much we recognize the fact that the propositions and allegations of those who declare the Priest-codex to be pre-exilic are manifoldly in want partly of correction (this is clear already from their diversity), partly of a better, more consistent and less assailable grounding (this certainly at least in part from the fact that the sharpest attacks have first in recent times from ever new sides with often new means proceeded—the answers for the most part still endure); however willingly also we recognize the fact that the new school of Pentateuch-criticism is already of importance through the stimulus given by it to science; we are on the other hand still decidedly of the conviction that insuperable difficulties stand in the way of the view that the Priest-codex was not edited until after the Exile. Only a few things and these only in extreme brevity can be here indicated.

“1. As regards the linguistic element, it must not be forgotten that through the vocalization, varied orthography and slight grammatical and stylistic changes, without altering of the contents, many archaisms might easily be explained away, as not a few also have certainly been explained away. From this it follows *a*) that the absence or (more properly) the rare occurrence of archaism is in itself no proof of more recent composition; *b*) that linguistic grounds rather forbid a descending below a definite time than command a rising above such a time. The result of a luminous and thorough investigations, worthy of and requiring continuation, of V. Ryssels, *De Elohistae* [= Priest-codex] *Pentateuchi Sermone*, Leipzig, 1878, 92 pp., is unfavorable to the view of the post-exilic authorship of the Priest codex. The attempt of F. Giesebrecht (*Zeitschrift f. d. alttest. Wiss.* I, 177 sqq.) to prove the opposite from linguistic grounds I cannot regard as successful.

“2. How far in pre-exilic writings the Priest-codex is regarded or alluded to, requires still further investigation. Not all that is commonly cited is conclusive; yet I cannot but regard many passages as convincing. Cf. Carl Marti's 'The Tracer of the so-called Fundamental Writing of the Hexateuch in the Pre-exilic Prophets of the Old Testament' (*Jahrbb. f. prot. Theol.* vi. [1880], 127-161, 308-354, esp. 325 sqq.)

“3. The relation subsisting between Ezekiel and sanctuary law must be reversed [Prof. Strack maintains, that is to say, the dependence of Ezekiel on Leviticus and not the reverse].

“4. The testimony that lies in the existence and nature of the Samaritan Pentateuch continues to have weight, despite Kayser’s objections (*Jahrb. f. prot. Theol.* 1881, 561–563).

“5. Deuteronomy is no original law-book, and does not claim to be such, but is essentially a repetition of older laws, according to tone and contents, designed for the popular need.

“6. The Priest-codex contains a host of laws that after the exile would have been aimless and nugatory.

“7. From the non-observance of laws the non-existence of their laws does not necessarily follow. Examples: Jer. 16, 6 compared with Deut. 14, 1 (and Lev. 19, 28). In spite of the forbidding of images in the Decalogue, fourteen golden lions on the steps of Solomon’s throne, twelve bullocks under the brazen sea—the laws in the Priest-codex may have long existed, especially in the circle of the priesthood, before official, general recognition was accorded to them.

“8. It is incredible that the people of Israel, withdrawing from Egypt, where an old priesthood with priestly laws existed, should have remained a thousand years without written priestly laws.

“9. Neh. 8–10 is supposed to furnish testimony to the fact that the Priest-codex was first made known and ceremonially introduced after the Exile, through Ezra and Nehemiah. But this does not appear in the chapters cited, cf. e. g. D. Hoffmann, *Magazin f. d. Wiss., des Judenth.* vi. (1879), pp. 4–7.

“10. Acceptance of the post-exilic composition of the Priest-codex necessitates the rejection of the historical credibility of the Chronicles.

“The future results of continued labors in Pentateuch-criticism cannot, of course, be predicted in detail. The one result will assuredly remain, that the Pentateuch was not composed by Moses himself, but by later redactors from several documentary sources. Against this conclusion the believing Christian has no need to struggle, as in general against no conclusion of true science. It is undeniably and at present as good as universally recognized, that in the Holy Scriptures besides the divine factor, human factors have also very essentially coöperated. Now the very number of the sources may be applied in favor of the credibility of the Pentateuch. Not for the profane historian alone is it of value to have something handed down to him from more than one narrator. In judging of the object of the sources wrought together in the Pentateuch and in alleging the existence of contradictions in these, the utmost caution is requisite. However firmly we stand by the view that the Priest-codex

has had a special predilection for the legal, the priestly, it does not yet follow that the Jehovistic document at an earlier time contained in laws only what is now present in it; but the redactor may well have omitted other matter in order to put in its place the more complete and elaborate importations in the Priest-codex. The redactor took out of each of the various documentary sources just that which each treated most elaborately, what was characteristic of each, so that—if we now analyze—the contradiction, it is highly probable, seems greater than it was in reality between the complete documents. Ewald as far back as 1831 (*Stud. u. Kr.* p. 604) rightly remarks: ‘Double or self-contradictory narratives on the same fact are at least according to the view of the last author [redactor] nowhere to be found,’ and we should accord to the redactor confidence even if not blind at least tolerably implicit, in view of the fact that more material lay before him than us, and that his art is eulogized by every interpreter whether in this passage or in that. The right to search for contradictions and the possibility that even with the observance of all precautions much will always remain insoluble contradiction to us, should not be denied, as is self-evident from their observations.”

If I understand Prof. Strack aright, he defends the essentially Mosaic origin of the *matter* of the Pentateuch, while emphatically rejecting *Mosaic authorship* of the Pentateuch in its present form. In view of the fact that the far more radical views of Wellhausen and others have, according to Prof. Strack, already secured a great circle, still increasing from month to month, of “enthusiastic adherents” in Germany, and that these views are being industriously propagated among English speaking people by Robertson Smith and others, we are profoundly thankful for even this small favor.

It is my firm conviction that God’s truth, as revealed in the Scriptures, is mighty and must prevail. We need not be disturbed by efforts to undermine the records of revelation. The next generation will undoubtedly understand the Scriptures better and more effectively than does the present, and the truth revealed therein will continue to shine forth with ever increasing splendor and power.

## JACOB'S ZODIAC.

BY PROF. JOHN C. C. CLARKE,

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Why the astronomical basis of the language of Jacob in Gen. XLIX so escapes the notice of scholars will probably be a puzzle to all who once observe it. The matter is before us in this way :

The division of the apparent path of the sun in the heavens into twelve equal portions, each named after the names given to the principal constellation of each, is of unknown origin and date. The names and the symbols now used can be traced through Latin and Egyptian sources to about the second Christian century. The Babylonians claimed to have recorded consecutive astronomical observations from before 2200 B. C. to the time of Alexander. A Babylonian stone, among other symbols, shows about half the familiar emblems of the zodiacal constellations.

The order of the zodiacal constellations and their names are as follows: Ram, Bull, Twins, Crab, Lion, Virgin, Scales, Scorpion, Archer, Goat, Water-bearer, Fishes.

When Joseph dreamed of the obeisance of the stars (Gen. xxxvii, 9) and related his dream, he did not say that his brothers' stars made obeisance to his star, but to himself, yet the ready interpretation of his father suggests that the family were familiar with some sort of appropriation of the stars and their emblems among the sons of Jacob.

When Jacob gave his final blessing to his children, he used language which was partly prophetic and partly poetic. And the separation of the poetical and figurative from the prophetic has not usually been carefully made. It should be observed that each child is spoken of in terms which are either a direct recognition of some symbol as connected with him, or suggest one and seem to be suggested by it.

If an examination of these symbolical references should show that only three of the emblems are identical with three of the set of twelve in the signs of the zodiac, the common methods of logicians in such compu-

tations would show it to be entirely improbable that the identity is accidental. That six should be identical, and the rest even half plausibly so, by accident is morally impossible.

Examining the language of Jacob we find him directly calling Judah a lion, Issachar an ass, Dan a serpent, Naphtali a hind, Joseph a bough; but, of all these, other figurative language is used which suggests other emblems more forcibly in some cases than the emblems named are presented.

If we examine successively the addresses to or about the sons we find Reuben spoken of as water unstable or bubbling or spilled. If he had the water-bearer as his symbol the reference is intelligible, as it scarcely is otherwise. Simeon and Levi, brothers born of the same mother and joined in a notable deed, are coupled. If their symbol was the Twins, they are appropriately referred to. If any critic deems our conjecture strained because Simeon and Levi were not twins, it may be answered to him that the common name Gemini does not usually mean anything but paired or doubled, and that Castor and Pollux, as some named the stars, or Apollo and Hercules as others named them, were not twins.

Zebulun receives promises, but no symbol is directly indicated. His border never reached very near to Zidon, but touched two seas. The word Zidon should have been translated *fishery*. His emblem then would have been a sea, a harbor, ships or fishes. If it was fishes the language is intelligible.

Issachar in the Hebrew is חֵמֶר גֵּרָם a bony ass. In the Syriac he is גֵּרָא גֵּבְרָא (גֵּבְרָא) a mighty man, equivalent to Hebrew גֵּבְרָא גֵּבְרָא. The LXX evidently read חֵמֶר חֵמֶר hath desired pleasantness, with much appearance of correctness. The Bull is the only sign that is not needed for another child of Jacob; but the Bull is as appropriate a name for the constellation as the Ass, and so slight a change, where all is fantastical, is easily explicable. The difference between the Hebrew, the Greek, and the Syriac suggests questions as to the correct text. The Syriac reading suggests that Orion may have been the original constellation which gave name to the section of the sky now named the Bull, which it could do quite as appropriately as some other sections give names to their sections. But since the Syriac version, like all others, seems unconscious of any astronomical reference, it is more probable that the

change of text occurred about the fourth century B. C. when the Hebrew and Estranghelo letters were differentiated, and was a blunder. Possibly even **חמר** was made out of **הפר** as it easily would have been at that same era. With the Hebrew we call Issachar a strong beast of service. What is said of him better suits the bull than the ass.

Dan's emblem is not named, but hinted. It is said that he shall be **נחש** and **שפיפן**. The first is a somewhat generic name for venomous creatures. The most significant symbolism is seen in the prophecy that he shall bite a horse's heel; for if Issachar has any sign in the zodiac it must be the Scorpion, and it happens that the Hebrew name for a scorpion, **עקרר**, seems to be a compound of **עקר** to wound, and **עקב** heel (so Gesenius).

Gad's symbol is obscurely hinted at. There is something about him suggestive of gregariousness and combativeness. His name means troop; but a troop cannot be figured as a symbol, unless by some gregarious animal like a goat; and it is remarkable, if not significant, that the name **גד** is so nearly the same as the Latin *hædus*, Anglo Saxon *gat*, Danish *geed*, English goat, and the Hebrew for kid is **גדי**.

Asher's symbol is obscurely hinted. The Syriac version reads differently, viz: Asher's land is good, etc. The promise is luxurious living or royalty. There is a suggestion of royalty, perhaps of a red color. Whether the Crab was his symbol is an open question.

Naphtali is called **אילה**, a feminine form of the word which means a ram. Gesenius says it may mean a she-goat, or a hind, or a big sheep. That his sign was a sheep, even a ram, can scarcely be doubted.

Joseph is spoken of as an archer too plainly for doubt.

Benjamin is spoken of as a wolf, but the basis of the figurative language is the idea of division, and might well be formed around the symbol of the scales.

Eleven symbols only are thus suggested; but in the zodiac there remains the Virgin, and as a child of Jacob remains Dinah. The circle is complete.

We resurvey our comparison, putting in a first column the names of Jacob's children; in the second the characteristics ascribed to them; in the third the apparent symbol of each; and in the fourth the signs of the zodiac:



Reuben.	Water troubled.	Water bearer.	Water-bearer.
Simeon and Levi.	Brothers joined.	Brothers joined.	Brothers joined.
Judah.	Lion.	Lion.	Lion.
Zebulun.	Sea, Ships, Fishery.	Fishes.	Fishes.
Issachar.	Strength, Service.	Ass.	Bull.
Dan.	Venom, Lurking.	Scorpion.	Scorpion.
Gad.	Gregariousness and pugnacity.	Goat.	Goat.
Asher.	Rich food, Royal luxuries.		Crab.
Naphtali.	Big Sheep.	Big Sheep.	Ram.
Joseph.	Archery.	Archer.	Archer.
Benjamin.	Tearing, Division.	Wolf or Scales.	Scales.
Dinah.			Virgin.

Whether or not the signs of the zodiac received their names from the children of Jacob, and these names have come to us through the Israelites may never be discovered. Certainly there is an appearance of an Israelite modification, if not an Israelite origination of the common phantasy, of the Zodiac.

A more probable inference is that the recognition of the ecliptic and the Zodiac was common in Aram, and that to each of Jacob's children was assigned the constellation under which each was born, and we are thus furnished with data for reckoning the length of Jacob's stay in Aram.

A computation on this basis gives a result nearly corresponding with the common reckonings.

In the references to the Zodiac by Jacob, we have a new argument for the antiquity of the narrative, for the addresses so simply recorded have none of the marks of a designed and forged adoption by a more recent writer. The omission of Dinah's name, the obscurity of some of the allusions, and the various readings bear testimony to the antiquity, authenticity and simple naturalness of the narrative. If it had been a late forgery some betraying tokens would have appeared in versions and commentaries, and the coincidence with the zodiacal signs could not have been overlooked as it has been.

## EZEKIEL AND LEVITICUS.

By PROF. H. G. MITCHELL.

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A work of no little importance in the discussion of the authorship of the Pentateuch has just appeared in Germany, viz: "*Leviticus xvii-xxvi and Ezekiel*" by L. Horst.

The author belongs to the school of Reuss, Graf and Wellhausen. He was led to discuss the question that he has treated by a difference of opinion among the destructive critics concerning the authorship of the portion of Leviticus above mentioned. Graf, in view of the fact that these chapters differ materially from the rest of the book and closely resemble parts of the prophecy of Ezekiel, declared that Ezekiel was the author of both. Kayser and with certain limitations, Colenso, shared with him this opinion, but by others it was decidedly rejected. Reuss, Smend and Wellhausen consider these laws later than Ezekiel, and influenced by him, in short a connecting link between him and the ceremonial code. The work of Licentiate Horst is divided into two parts. The first and larger division deals with Lev. xvii-xxvi in itself considered. These chapters are carefully dissected and the authorship of their various parts investigated. This process brings the author to the conclusion that the portion of Holy Writ under investigation can not be the work of the Elohist, though there are parts of it that are genuinely Elohist. It follows, therefore, that this collection of laws was by the editor interspersed with Elohist fragments, not as Dillman holds, recast by the Elohist himself. The author of Lev. xvii-xxvi is, moreover, the author of xi, 1-23 and 41-47 and perhaps a few other fragments of the same book. This "law of holiness", as Horst following Klosterman calls this part of Leviticus, is most nearly related to the Book of the Covenant and Deuteronomy. It resembles the Book of the Covenant, both in form and content, though only the ideas run parallel; on the contrary, in spite of numerous resemblances in ideas it is but rarely that its form is that of a parallel passage in Deuteronomy. Lev. xvii-xxvi, however, is later than Deuteronomy, since much that in the former is treated as familiar appears in the latter as new and strange. Chapter xxvi furnishes a clew to the date of the entire code, since it represents the punishment of the people as yet future. The author, therefore, according to Horst, must have flourished in the very last period of the kingdom of Judah, in the reign of Jehoiachim, perhaps even in that of Zedekiah. He could hardly have written as he does after the destruction of the heathen state had been accomplished.

The second part of the work treats of the relation of the law of holiness to Ezekiel, a question greatly complicated by the fact that, in spite of apparent resemblances, there are also important differences between it and the prophet's code of the future. This singular relation cannot be explained by making them the work of contemporary authors whether priority be given to the prophet or the law-giver. The two authors must then be considered identical, and Ezekiel be regarded as the author of Lev. xvii-xxvi in the sense that he collected the separate precepts of which it is composed, and clothed them in the peculiar dress in which they now appear. The argument closes with these words: "Ezekiel was therefore, when he wrote his code of the future, quite naturally led to change much in his earlier code. In the first place, according to the prevailing custom, and probably because he found them so represented, he placed the precepts that he collected in the mouth of Moses; later, when he composed a new code for his land and people, he placed himself, as a prophet, under the direct influence of Jehovah. He thus becomes author in the fullest sense of the word, instead of the editor which he had been. This is perhaps the natural solution of the problem largely involved in the criticism of the Pentateuch."

The results which Horst professes to have attained, while they contradict the views of conservative theologians, may be contemplated by them with a certain satisfaction, since they really weaken the radical position. The "newer" critics have insisted upon a development of certain books and portions of books one from another, and consequently an order of development, viz: Book of the Covenant, Deuteronomy, Ezekiel, Leviticus, xvii-xxvi, Sacredotal code. Horst questions this order and gives his reasons for questioning it. One cannot but ask if an order of development in which essential steps may be transposed, does not lack the main character of such an order. Horst has ill served the school with which he is identified in another respect. If, as he claims to have shown, Ezekiel, in his code of the future so thoroughly changed, and even annulled, precepts which he had twenty-five years before given to the people as Mosaic, how can we, as is done for the sake of crowding the Elohist into the latter part of the exile or even a later period, conclude from a disagreement between Ezekiel and the Pentateuch, that the prophet was not acquainted with it, at least as a body of Mosaic ordinances?

## THE LEVITICAL LAW AS A TUITION TO THEISM.

BY PROF. WILLIAM C. WILKINSON, D. D.

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The purpose of the Levitical law as a scheme of Divine tuition for the Jews, is perhaps largely explained by its tendency to cultivate in the Hebrew mind theistic and monotheistic ideas. That law was of course a device of elaborate prefigurement to forerun the coming of Christ. But, coördinate with this meaning as type and prophecy, the ritual of the Mosaic economy subserved another purpose. It educated the Jews into the faith of a living and personal God. The law was a school-master until Christ. The problem for the providential administration of Jewish history was, to prepare one race of men for the earthly advent of Christ incarnate among them. For this end, it was necessary to take a people abjectly ignorant, and from amidst an environment of heathenism, raise them to the height of a pure monotheistic faith. The method was, to announce a law under sanctions the most awful and sublime. This law was accompanied with a system of precepts that invaded Jewish life at every conceivable point. Not a day in the year, not an hour in the day, but some imperative of the Divine will met the Israelite, demanding obedience. Every such imperative brought into the consciousness of the Jew a fresh recollection of the being of God, and of his living personality. It is hardly too much to say that this perpetual encounter of commands to be obeyed, was chiefly what wrought at last into the Jewish nation that connection of the unity and personality of God which has created so remarkable, so unique a characteristic of the Hebrew Scriptures. With almost infinite pains on the part of the teacher, and at what terrible cost to the learner, the lesson was effectively taught and definitely learned. The Jews became believers in one God and that a personal God. Of this God, nature to them was full. If it thundered, Jehovah uttered his voice. If the winds blew, Jehovah made them his chariot. It was his lightning that enlightened the world. If a volcanic eruption occurred, it was the hills melting like wax at the presence of the Lord. Jewish theism became so intense that it might look like pantheism. God was nature to them. But God was nature in a sense vividly antithetic to nature's being God.

What God thus, with an awful magnificence of revelation, had, after many ages of history, succeeded at length in teaching to the Jews, to such effect that they wrote it inseparably into all their literature, many

modern interpreters, forsooth, of that literature, are at fatuous, but futile pains to eliminate thence. They tell us that expressions such as those just recalled from Hebrew Scripture, were idiosyncratic ways which that peculiar nation had, of representing in language the processes of nature!

Nay, verily. But it was of tuition, and not of intuition, that those forms of speech were born. The inveterate bent of the Jews to relapse and become polytheists and idolaters again, that bent so frequently and so tragically illustrated in their history, this is proof sufficient that the idea of God, as one and personal, was not an idea peculiarly natural to the Jewish stock. The Jews had the same natural tendency in religion as did the neighboring nations around them. That tendency was all to idolatry. The Jews were disciplined to be monotheists, and disciplined to believe in their God as a personal being. And a large part of the discipline by which they were trained to these convictions, consisted in the vast and elaborate scheme of requirements that brought them incessantly into contact, through obedience rendered, with a living, invisible, authoritative, absolute, Personal Will.

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### “THE HEBREW CLUB,” LOWELL, MASS.

BY REV. J. W. HALEY.

Some three or four years since, one of the clergymen of Lowell, wishing to revive his knowledge of the Hebrew language, and recognizing the value of associated action, proposed to some of his clerical brethren the idea of the formation of a club for the study of this ancient and venerable language. Soon such a club was formed, and proceeded to the proposed work. At first, the club studied carefully the current Sunday-school lessons in the Old Testament for that year. They prepared and published in one of the city papers, “Vox Populi,” weekly expositions of these lessons.

When, in the regular order, the field of Sunday-school study was changed from the Old Testament to the New, the Hebrew Club resolved to proceed to the critical study of the much-neglected book of Esther. Accordingly they made a new translation of that book directly from the original, with great care and labor, bringing to bear upon it, so far as was practicable, all the aids and appliances of exegetical scholarship. They sought to procure for examination whatever had been written in

relation to the book, whether monographs or commentaries; thus availing themselves of all the light which had been thrown upon it from any source, or in any age. Their new version was, from time to time, subjected to repeated revision by the members of the club, individually and collectively. They also sent printed copies of their production to eminent Hebrew scholars in this and other countries, requesting their criticisms and suggestions, which in turn received careful and respectful consideration by the club.

The translation thus slowly and thoroughly elaborated is to be published soon, accompanied with critical and exegetical notes, vocabularies, topographical diagrams etc., etc.

It is believed that few commentaries have been issued which have cost so much solid and conscientious labor, in proportion to the amount of scripture text considered. It is safe to say that the volume will prove a valuable addition to the surprisingly meager—and, for the most part, unsatisfactory—literature pertaining to the Book of Esther. The work above described will appear early in the ensuing spring, as is expected.

The Hebrew Club has also prepared some thirty discourses upon characters prominent in the book, or topics suggested by it. These discourses will probably make their appearance in a second and companion volume.

The Club also contemplate similar careful and thorough treatment of the Books of Ezra and Nehemiah, These two books, together with that mentioned above, comprise a sort of *terra incognita*, a little-known and seldom-explored portion of God's word; yet an important portion covering, as it does, a very interesting period of Jewish history.

The Club at present comprises the following members: Rev. Owen Street, D. D., Rev. J. M. Green, D. D., and Rev. W. P. Alcott of Roxford. Quite recently, until their removal from the vicinity, Rev. Prof. G. F. Wright of Oberlin, Ohio, and Rev. Selah Merrill, D. D., American Consul at Jerusalem, were connected with the Club.

Several other gentlemen have, for a longer or shorter period, participated in the work, until the pressure of other duties constrained them to surrender their membership.

Such is a concise account of the origin, object, labors and *personnel* of the Hebrew Club which has its head-quarters at Lowell, Mass.

It is to be hoped that ministerial brethren in other places may be encouraged to go and do likewise, or better.

## ANTIQUITY AND AUTHORITY OF THE HEBREW ACCENTS.

From Davidson's Outlines of Hebrew Accentuation.

The supposed authority of the accents is very dependent on their supposed antiquity. The accents form now a part of all our printed Bibles. The fact is curious. Why are they there, and by what authority? Here on the one hand we are in danger of falling under the influence of a derationalizing superstition, and on the other, under a supercilious flippancy, the well-beloved child of ignorance. The early reformed theologians looked on the accents as a divine institution, the immediate handiwork of Moses or Ezra, men commissioned of God, among other things, to bequeath this precious legacy to coming generations. The present race of men, conceited and ungrateful, look upon what Buxtorf revered as an effort of uncreated Wisdom, with contempt, as the childish finicalities of "mechanical" Jews. It is probable that the first opinion and the last are equally impertinent. We should hardly *a priori* expect an accentual revelation; and, lest *a priori* disproof should not carry conviction, it is enough to say that no evidence of such revelation is forthcoming. There are rabbinic testimonies enough, but so there are to many things that are impossible. At the same time we set out from the principle that a deliberately conceived and intricately worked out system, such as the Hebrew accentuation, must have a purpose and a meaning; and that Jews, though at times harboring foolish conceits, are much on a level as to rationality with other creatures. Hence we expect to find an *intention* at least in the accentuation, whether fully realized or not. And as all Jewish intentions looked in one direction, that of preserving inviolate their divinely inspired Scriptures, it is probable that if we can really read the intention of the accents, we shall not have lost, but gained in our esteem for human reverence and religious care, as well as in our accurate understanding of the Bible.

The system of accents, then, is neither to be attributed to highest divine wisdom nor deepest human folly. It is the result of a peculiar critical development of the human mind, a development not unconnected with other similar tendencies which appeared simultaneously, or in close succession, in Arabia on the south, and in Syria on the north of Palestine. We would be wrong in limiting this critical bent to any single family of the Semitic race, or circumscribing its activity to a very narrow circle of years. The three chief families of Semites seem to have manifested the tendency in common, priority to some degree in point of time and influence being due to the Syrians, who in their turn were stimulated by their contact and rivalry with the Greeks, and by the new mental energy communicated by the reception of the Christian religion and its sacred literature. We would be wrong in venturing to say that this peculiar criticism arose in such a year and expired in such another. Minds are exceedingly slow to motion. A direction cannot be communicated to a national mind without the concurrence of many forces, the application and success of which requires many years. And as mental springs are only gradually and painfully bent, they are only gradually and with

difficulty relaxed. A critical tendency will not terminate so abruptly that a precise date can be assigned to its expiry. If we take the close of the Talmud<sup>1</sup> on the one side and the close of the tenth century on the other, embracing a period of four or five hundred years, we shall have room enough for that peculiar class of men who conceived and completed the so-called Massoretic vowel and accentual system. Neither the vowels nor the accents are the discovery of one individual—they are likely the slow growth of centuries. Acute critics have noticed in different books of the Bible a slight difference of vocalization.<sup>2</sup> So, too, in the Hagiographa, a somewhat different accentuation is observable from that current in the other books, *e. g.*, in the frequent use of the accents Pāzēr and Qārnē phārāh,<sup>3</sup> showing unmistakably a difference of hands.

Regarding antiquity and authority, a rational criticism cannot entertain any doubts on these two points—*first*, the novelty of the present vocalic and accentual signs; *second*, the antiquity of the sounds and style of declamation which they signify; the twofold accuracy with which tradition has handed down the pronunciation of the Bible text, and with which the present system of Massoretic points represents it. The briefest outline only of argument can be offered in support of these positions.<sup>4</sup>

(a) The peculiar nature of the Semitic word-stem. The idea lay in the bare consonantal stem itself; the modification of idea lay in the modified stem. But as the modification was either a change of vowel inside or a very apparent addition outside, the trilateral stem was itself still recognizable, and the fundamental idea it conveyed immediately suggested. Even the peculiar modification of idea was often suggested by a prefixed or added consonant, which was also a sort of index what vowel change was at the same time introduced, and altogether with the surrounding sense left a reader who was well versed in the tongue at no loss for the exact pronunciation and meaning.

To this has to be added the analogy of the other languages. In general the Semitic tongues are not vocalized. The Qoran,<sup>5</sup> it is true was vocalized soon after Mohammed's death, but other works usually present the bare consonantal text. The Syrians most probably communicated the idea of a complete vocalization to

<sup>1</sup>The Talmudic period was of about 310 years duration—183 to 493. Kiel, Einleitung s. 596. Leop. Dukes, Sprache der Mischnah, s. 15. Authorities do not entirely agree. Conf. Zanz, Die gottesdienstlichen Vorträge der Juden, historisch entwickelt, s. 52 ff.

<sup>2</sup>Ewald, Lehrbuch, p. 136.

<sup>3</sup>Ibid., p. 207, 496a. See, on the gradual rise and nature of the perfectly similar Syriac punctual system, Ewald, Abhandlungen zur Orient. u. Bib. Literatur, Erster Theil, art. iii. p. 53 foll.

<sup>4</sup>The first to flight the current Jewish dogma of the divinity of the points and their Mosaic or at least Ezraitic origin, was Elias Levita, himself a Jew. The modern invention of the accents and vowel signs has been most ably maintained by Ludovicus Cappellus, Arcanum pentateuch punctationis revelatum, published first by Erpenius 1634. The other side has been supported with great learning by the younger Buxtorf, in reply to Cappellus, in his Tractatus de punct. origine, antiquitate, etc., 1648; a work containing much information on other subjects besides those in immediate dispute. The reader may consult, in addition to the above fundamental works (Spitzner, Vindiciae originis et auctor. divinæ punct. vocal. Lips., 1791, said to contain full information on the stages of the controversy and the circumstances of the disputants); Carpzov, Critica Sacra, chap. v. s. 7, in favour of the divine authority; Brian Walton's proleg. to his Polyglot, iii. 3<sup>a</sup> foll. against it; also Keil, Einleitung, s. 510 f. ll.; Davidson's Bib. Criticism, p. 37 foll. In the present century the subject has been again most thoroughly discussed by Hupfeld, Beleuchtung dunkler Stellen der Alttest. Textgeschichte, Studien u. Kritiken, 1830, p. 549, etc., and 1837, p. 830 foll., which may be regarded as demonstrative of the post-Talmudic origin of the present punctual symbols. Also coinciding generally with Hupfeld, Ewald, Lehrbuch, p. 121-142.

<sup>5</sup>Theodor Nöldeke, Geschichte des Qorans, s. 305 folg. Göttingen, 1860.



the Jews, having themselves borrowed it from the Greeks. The Jewish Grammarians, however, far outstripped their Syrian guide, and forerunners.

(b) The peculiar aspect of the present Massoretic text. Very early the Jews employed the consonants ך and ך' to express certain vowel or diphthongal sounds, especially when final; they also employed ך and ך', particularly the latter for the same purpose. And the Greek alphabet shows that this tendency appeared in very early times, and included even *ayin* among the vowel representatives. At first these vowel letters or *matres lectionis* were used very sparingly and only under necessity, and seldom are to be seen in the earlier books except where they are final or where there is a concourse of vowels; but in later Hebrew, when the Aramæan began to intrude upon the Palestinian speech, and the native language was less perfectly understood, writers such as Jeremiah and Ezechiel find it necessary to give the *scriptio plena*, that is, to vocalize much more frequently; and not seldom this vocalization of theirs conflicts with the Massoretic system afterwards superinduced upon it, e. g. כולם for כָּלָם, הוֹנִים for הֹנִים (hōb).

And to this attaches itself the whole question of the Q'ri and K'thibb, the latter being the consonantal text which the vocalizer worked upon, and in which, from being already partially vocalized by another system than his own, he found certain things anomalous and not conformable to the laws of pronunciation current in his time, and supposed by him to be generally recognizable in the Old Testament text; the former being the readings recommended by him in these particular cases as substitutes for the anomalous readings which he found; the readings he recommended being conformable to the rules of pronunciation recognized by him as current in his day, and supposed by him to prevail generally in the Scriptures. But, obviously, if the punctuator or vocalizer and the original writer of the consonants were one and the same person such anomalies are totally inexplicable; and as these anomalous words occur in the latest books of the Old Testament, and there most frequently, (e. g. Daniel), the punctuation cannot have been anterior to the close of the Canon.

It may have been contemporary, however, with this event. But the fact that the vocalizer, whoever he was, stuck his own vocalization upon consonants which it did not fit, and did not presume to alter the consonantal text, makes this supposition unlikely and renders it probable that the punctuator did not feel himself to possess a similar authority to that of the original writers. In the hands of inspired writers the productions of previous inspired men are treated with all freedom. None are so remarkable for this free use of their predecessors as two of the later writers, Jeremiah and the Chronicler. They permit themselves the greatest liberties with the foregoing text, feeling their own divine commission to warrant any adaptation of previous divine words that their own times and circumstances may demand. The vocalizers, however, allow themselves no such freedom; they were conscious of standing on a much lower platform than the writers of the consonantal text. Hence any claim that may be put in for Ezra is not to be looked at.

(c) A more conclusive testimony is that of versions. (1) The Septuagint. Here there are two points—the remarkable agreement in many cases between the Septuagint and our present vocalization, and the equally remarkable disagreement

in others. Advocates of a pre-septuagintal vocalization lay much weight on the former, their opponents equally much on the latter. The latter, the fact of deviation in such a multitude of instances—which we need not cite as any one can lay his hand on many such passages in the Septuagint, which are numerous in proportion to the difficulties of the text, and it is often quite evident *what* punctuation has been supplied to the naked consonants—seems quite conclusive against the existence of vowel signs at the time of this translation. For agreement is explicable from context and especially from tradition; disagreement on the supposition of a pointed text is explicable only on the hypothesis of erroneous punctuation on the part of MSS. employed by the Seventy, or erroneous punctuation on the part of our Massoretic Bibles. The former is improbable, *first*, from the nature of the undertaking, because on any hypothesis of object or translator, the best and correctest MSS. would be at the command of the authors; *second*, the deviations are too wide to be explicable on the ground of different punctuation, they are often the result of sheer conjecture put forth by an ignorance that felt itself completely at a loss. The latter hypothesis, error in our Massoretic Bibles, is a hypothesis destructive of our faith in our present punctuation, and is otherwise not to be entertained, because *per se* the Massoretic readings are widely more rational and self-testifying than those of the Septuagint. But to refer the blunders of the Septuagint to a vocalization at all, destroys our faith in all vocalization. For if such a vocalization existed so early, containing such manifold deviations from another vocalization which has now become current, we give little for either or both. It is satisfactory, however, to know that in Jerome's time the uniform conviction was that the Seventy had no vowels before them; and this Father explains and excuses their mistakes from that fact,—*verbi ambiguitate decepti* (in Isaiah, xxiv. 23).

(2) The Targums or Chaldee translations. The agreement of Onkelos with our present punctuation is something remarkable. It is hardly fair, however, to assert<sup>6</sup> that hardly any deviations are to be found. There are a few good passages.<sup>7</sup> In Jonathan's Targum on the Prophets the instances are numerous, and all Buxtorf's sophistry<sup>8</sup> cannot explain them away. In the Targum of Pseudo Jonathan on the Pentateuch, or the Targum Jerushalmi, examples meet us everywhere. That Onkelos is more correct than the others arises partly from his own character as a scholar and faithful translator and adherent of his tradition, while the others—even Jonathan, to some extent—are mere paraphrasers, their additions in some cases amounting to actual Midrashim (*e. g.* on the Song); and partly from the plainness of the law, and the intimate acquaintance, for many reasons, of all Jews with its readings. This latter circumstance, it is, which accounts for the superiority of the Seventy's version of the Pentateuch. It is precisely, as with them, in the difficult passages, such as the song of Jacob, Gen. xlix., that Onkelos hesitates and loses hold of an unwavering tradition. It is a conjecture of Gesenius altogether groundless and intolerable, that the agreement between Onkelos and our own is to be explained by supposing Onkelos the basis of the later punctuation.<sup>9</sup>

(3) The Peshito Syriac. Here we need not go far to meet with many proofs

<sup>6</sup> As does Buxtorff, *Tractatus de punct.*, p. 136.

<sup>7</sup> See for examples, Winer *de Onkeloso*, p. 29 and ff.

<sup>8</sup> *Tractat de punct.*, p. 138 ff.

<sup>9</sup> *Geschichte der Hebr. Sprache*, s. 193.

that this translation was made from unpointed MSS. In Gen. xxii. 14, for example, **יִרְאָה** has been read **יִרְאֶה**, instead of **יִרְאֵה**. So, Gen. xlix. 24, **מִשָּׁם** from there, has been read and translated **מִשָּׁם** from *Shem*.<sup>10</sup>

(d) After the acute investigations of Hupfeld already alluded to, it must be conceded that Jerome, however much he knew of vowels and spake of them, knew nothing of our present vowel or accentual signs. He employs the term *accentus*, but not in the sense of accent, but of pronunciation.<sup>11</sup> It must be granted to the same author that the Talmud is also ignorant of vowel or accentual signs in our sense of the word.<sup>12</sup>

(e) To all this might be added much more. For example, the historic fact of a change of the form of the consonantal writing long after the close of the canon. Ezra has no claim to be regarded as the author of the present square character, nor has any single individual; that character is the slow result of time, and the operation of the double tendency to tachygraphy and calligraphy, producing on the one hand a rounder and swifter character than the old Phœnician, which is stiff and awkward and unconnected, and on the other appending points and corners, or Taggin, by way of ornament. But the present vowels can accommodate themselves only to the present consonants; these cannot have been generally current long before our era, and not exclusively even then, and so the vowels must be more recent still. Again, to the same effect is the unlawfulness of using in the synagogues a pointed text. The consonants alone were holy, the vowels common and unclean and excrescence of mere human growth upon the exclusively divine.

A final agreement may be referred to. In 1845, Dr. Pinner, the editor of the "Talmud, with German translation,"<sup>13</sup> published a prospectus and list of MSS. belonging to the Odessa Society for History and Antiquities.<sup>14</sup> The editor divides these MSS. into three classes: A. **ספרי תורה**, rolls of the law; B. **ספרי תנ"ך**, rolls of Biblical books in general, law, prophets, and Hagiographa; C. **ספרי תלמוד וראונים**, Talmudic and rabbinical writings. In the second class, B, and in this class, No. 3—the later prophets—stands a MS. with a vocalization and accentuation widely different from our common Masoretic system. The MS. contains the writings of Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. The vowels and accents in this MS. differ from our own, not only in form and position, but also in number. In position, all the vowels, and nearly all the accents, stand above the line; in number the accents are fewer, the vowels more numerous, amounting in all to twenty. Pättäh-furtive does not appear; and there are no double accents, nor any post positive or prepositive, but all stand on the tone-syllable.<sup>15</sup> At the same time the vowel and accentual systems are fundamentally

<sup>10</sup> For much information on this and other points connected with this version, see Hirzel, *De Pent. vers. Syr. quam Peshito vocant*, indole, p. 12, etc.; Credner, *De Proph. Minor. vers. Syr. indole*, p. 54 f and 91 e.

<sup>11</sup> Hupfeld, *Studien u. Kritiken*, 1830, p. 571

<sup>12</sup> *Ibid.*, p. 554.

<sup>13</sup> Unfortunately, no more than the first volume even appeared, death having arrested the progress of the great work.

<sup>14</sup> The somewhat lengthy title of Dr. Pinner's prospectus is "Prospectus der Odessaer Gesellschaft für Geschichte u. Alterthümer gehörenden ältesten Hebräischen und rabbinischen Manuscripte, ein Beitrag zur Biblischen Exegese; von Dr. Pinner, Herausgeber des Talmud mit Deutscher Uebersetzung, nebst einem lithographirten Fac-simile des Propheten חבאקוק Habaquq, aus einem Manuscripte vom Jahre, 916. Odessa auf Kosten der Gesellschaft, 18 5

<sup>15</sup> Those who have not access to the work of Pinner itself, may consult a good account of it, given by Ewald, *Jahrbücher*, 1848, p. 160 ff (art. vii.).

the same as those of the Massorites, agreeing in many cases to the slightest shades. This punctuation must have taken its rise somewhere in the East, and has accordingly been named the Assyrian system.<sup>16</sup> Our present system is a native of the West, perhaps Tiberias. The MS. in which the Assyrian appears bears date 916. But from inspecting it, it can be seen at once that the particular system with which it is accented was not the only one known to the accentuators, but was beginning to give way before another, the Tiberian. Double punctuation occurs in several cases, and the first three verses of Malachi have been pointed quite according to our mode of punctuation.

These facts seem to indicate, beyond the reach of controversy, that the determination of the Jewish mind in the direction of vocalization and accentuation was not a determination peculiar to the western or Palestinian Jews, but common to them with their eastern or Assyrian countrymen. They show that the mere invention of symbols was a thing of comparatively modern date, and that the symbols took different forms in different regions. They show further that while different families constructed different systems of symbols, and worked independently, though contemporaneously, at giving sensuous form and outward expression to their tradition, it was yet a common tradition which they labored to express. So that while we cannot hesitate to believe in the comparatively modern rise of our present signs, we have every reason to consider ancient and primitive the pronunciation and declaration which they so successfully signify.<sup>17</sup>

### CRITICAL NOTES.

**Inverted Nuns in the Bible.**—Inverted Nûns are found in Ps. 107, between the 22d and 28th verses and in Num. 10, 35-36; see the larger Massorah on Ps. 107, and Num. 10. These abnormal and singular marks are of a very high antiquity; they were already in use several centuries before the vowel-signs and accent-signs were added to the consonant-text of the Bible. They are mentioned and commented upon in the Bab. Talmud Rosh-Hashanah 17 b. and Shabbath 116 a., in Sifrê ad Num. l. c., in Gen. Rabba chap. 64. During the Massorites' period and soon thereafter the statements and explanations concerning these marks multiply considerably. They are more or less spoken of in Tr. Sofrim 6, 1, 2; Aboth d'rabbi Nathan 34; Pesikta Zu'ratha ad Num. 10, in Nathan Romi's Talmudic Lexicon Aruk s. v. נון; by Hai Gaon (quoted in Maggid Mishneh ad Maimon. Yad Hâzakah, Shabb. 11, 10); by Rashi in his commentaries on the Bible and Talmud passages under consideration; and in many other places. In the Talmud these marks are called סימניות *signs*; in Sifrê, נרודות, *points*; in Sofrim, שיפור, *ornamentations*; by the Massorites and subsequent authors, נונים הפוכים or נונים מנחרות, *inverted nuns*. But what is the meaning of these strange signs?

<sup>16</sup> Babylon war das Saatfeld für die meisten Gattungen der jüdischen Litteratur. Fürst, Kultur u. Literatur geschichte der Juden in Asien, p. 2, quoted by Donaldson, Jasbar, p. 18, note.

<sup>17</sup> See the arguments for the late origin of the punctuation, excellently stated (in addition to the books already mentioned) in Gesenius, Geschichte der Heb. Sprache, Abschnitt III., B., p. 182 folg.; Jahn, Einleitung, § 96, s. 340, folg.; also Hävernik, Einleitung, I., 1, s. 104 ff., who borrows from Hüpfeld. Also briefly, Horne's Introduction by Davidson, vol. II., p. 18 and foll.

Already Talmud and Sifré remark, they were to denote that the verses were not in their proper order. And why not? The oldest explanation, which is almost unanimously accepted by the later exegetes, we find in Rosh-Hashanah l. c. There it is stated that these "signs"—and consequently the disorder of the verses—have the same meaning as the Hebrew particles **אך** and **רק** have; that is, they indicate a restrictive and limitative sense in which the verses are to be taken. So, f. in Ps. 107, 28 we read, "They cried unto the Lord when they were in distress, and He brought them out of their affliction." Not always, however, were they delivered, remarks the Talmud, only when their prayers were sent up in proper times, a fulfillment of them was granted. Similarly in regard to the inverted Nûns in Numbers the Jewish doctors of the second century—if not earlier—said, that the verses 35 and 36 in chapter 10, would more properly have found their position in another part of the Scriptures, but that they were inserted here in order to separate the accounts of two unfortunate events in Israel's history. Rabbi Jehuda, the Nasi, and his cotemporary, Bar Qappara (towards the end of the second century) and still earlier Rabbi Jonathan and others considered the two verses, included by the peculiar Nûn-signs, as a book by itself, the preceding part of Numeri they counted as a whole book, and the other part following chapter 10, 36 as another book. And so it was in those early days a widely adopted opinion that the Torah was in reality not a *Pentateuch*, but a *Heptateuch* (Tr. Shabbath and Gen. Rabba ut supra; Levit. Rabba chapter 11; Rashi, Nahmanides, Solomon Norzi and others on Num. 10, 35, etc.). The Pharisaic law recorded in Mishnah Yadayim 3, 5 (which, in all likelihood, originated in times anterior to Christianity) also presupposes a Heptateuch, as it considered the two verses, above specified, as a **ספר**, a book by itself.

It deserves notice perhaps that, according to some, there should also be an inverted Nûn in "**חֲרֹן**," the last word of Gen. chap. 11. see Rashi and Minḥath Shāy ad l., also the Marginal Massorah in a few Bible editions. But it is very doubtful whether there is any good substantiation for it. The elder Talmudic and Midrashic literature does not know anything of *this* inverted Nûn. Tr. Sofrim, where one would naturally look first for a mention of it, is silent in regard to it. So are, Rashi excepted, all the commentaries. The printed editions of the Hebrew Bible, with the exception of *very* few, have the regularly formed final Nûn. And the written Torah-scrolls which are kept in the Synagogues for ritualistic purposes, and which have to be of the most rigid correctness, *must* have on this place the regular final Nûn, according to existing ecclesiastical requirements; and should an inverted Nûn be found in said word **בְּחֲרֹן**, the same would have to be erased and corrected before the Scroll would again be considered proper to read therefrom publicly.

B. FELSENTHAL.

Some Emendations to the Text of Samuel.—(1) **יד דרך** 13. Read **יד דרך**, **מִצְפָּה** by the side of the way toward Mizpah, near to which the battle took place that proved so unfortunate for the Israelites; for (cf. vii. 12) Samuel set up the memorial stone between Mizpah and **דִּישָׁן**, at the place where (cf. iv. 1) the camp of the Israelites had stood.

(2) xvi. 12. Instead of the intolerable **עַם-יָפֵה** we should read **עַלֵּם**.

[a stripling] as David is called xvii. 56, or נָעִם [pleasant] which is affirmed of persons 2 Sam. i. 23 and Canticles i. 16. In the last case the corruption in the text might have been occasioned by the uncommon defective writing.

(3) xxvi. 8. Instead of בַּחֲנִית וּבֶאֱרֶץ [with the spear and in the earth] we should unquestionably read, by carrying the ך back to the preceding word, בַּחֲנִיתוֹ בֶּאֱרֶץ, with his spear into the earth, especially since חֲנִיתוֹ pre-  
cedes (vs. 7).

(4) xxvi. 23. In לְאִישׁ there is found, presumably, אִישִׁי the Chaldaic form for אִישִׁי, which was not understood by the transcribers, but occurs, nevertheless, in 1 Chron. ii. 13. Hence it may perhaps be read: לְבֶן־אִישִׁי [to the son of Jesse]. בֶּן being shortened (בִּ), could easily have fallen out by reason of the preceding בִּי־שִׁיב. This emphatic designation of himself by David would be altogether in place here.<sup>1</sup>

(5) 2 Sam. xxii. 6.\* Thenius remarks concerning this: Aug. Gesenius<sup>2</sup> would read חַיֵּי שְׂאוֹל the cohorts of Saul. While as yet I knew nothing of this conjecture, I had arrived at the opinion that the words of the superscription had come from a reader who read חַיֵּי־שְׂאוֹל in vs. 6 but understood it as snares of Saul, and by reason of this thought of the incident related in 1 Sam. xix. 11 ff, where David was truly "surrounded by the snares of Saul." Max Krenkel in *Zeitschrift fuer die Alttestamentliche Wissenschaft*. F.

**The Construction with לְמַעַן.**—The most perfect development of the idea of purpose in the Hebrew language is denoted by the particle לְמַעַן.

This word is compounded of the preposition ל and the noun מַעַן, from מַעֲנֶה.—R. עֲנָה, to oppose, respond—response. The noun, as its form indicates, is a *status constructus*. It governs the following clause in the subjective genitive. The literal meaning of the compound is correctly given by Noldius—*ad responsum*, which indicates a *bearing*. The difference between it and the simple preposition when used to denote a purpose is just that which arises out of the distinction between *bearing* and *direction*. The former denotes a constant, the latter a transient purpose. The purpose denoted by the former is the focus of a beam of convergent, that denoted by the latter the extremity of one of a beam of divergent rays. Hence, while as has been remarked, the purpose denoted by ל is exhausted by a single effort, that denoted by לְמַעַן may give occasion to an unlimited number of efforts. It is, therefore, impossible to classify the examples of the use of לְמַעַן under divisions made with reference to the signification of the leading verb as in the case of ל. Moreover, nothing can be affirmed with reference to the fulfilment of the intention of the agent. It is left uncertain.

An example of the use of each of these words will best illustrate their respective peculiarities. The brethren of Joseph, Gen. xlii. 7, in reply to his question :

<sup>1</sup> This hypothesis appears far-fetched. Would not the ל after שִׁיב and before בֶּן tend to prevent the falling out of the latter if it had ever been written?

<sup>2</sup> Massoretic text: חַבְלֵי שְׂאוֹל כִּבְּנֵי; E. V. *The sorrows of hell compassed me about*.

= *Opintuncula de שִׁיב וְרִי* 2 Sam. xxii. 6 etc. 1747. •

*Whence come ye?* said: *From the land of Canaan to buy food.* This is a good instance of the use of ל with the infinitive to denote without emphasis the aim of an agent. An emphatic form of the same construction is furnished in v. 9, where Joseph says, reversing the order of the clauses: *To see the nakedness of the land are ye come.* The idea in each case is that a single act is performed from a single impulse toward a certain object. Compare with these passages 1 Sam. xvii. 28. Jesse had sent David to the camp to carry provisions to his brethren and inquire after their health. The young shepherd, on his arrival, fell into conversation with the soldiers about Goliath. Eliab, overhearing his outburst of indignation that a heathen should defy the armies of the living God, replied in anger: *Why is it that thou hast come down? And with whom hast thou left those few sheep in the desert? I know thy pride and the naughtiness of thine heart? For the sake of seeing war hast thou come down.* Had Eliab wished merely to deny the ostensible purpose of David's visit to the camp by asserting another, he would have employed, as Joseph did, ל with the infinitive. He did not confine himself to this. He chose rather to represent the purpose of David's visit as a characteristic one, grounded in certain traits which he does not scruple to call by their proper names, a purpose that might operate at any time and as often as an opportunity were furnished. To do this he employs למען. The familiar passage Gen. xii. 13 is a second illustration of the force of this word. Abram, in persuading Sarai to say to the Egyptians that she was his sister, used the argument: *that it may be well for me,* appealing to her affection for him, which may well be regarded a constant motive. The fifth commandment, Ex. xx, 12, is based upon an appeal to the universal love of life. Deut. vii, 14, 15, 16 reads: *Jahveh, thy God, who brought thee out of the land of Egypt \* \* \* who led thee through that great and terrible desert \* \* \* \* who brought thee water out of the flinty rock, who fed thee in the desert with manna, for the sake of humbling thee;* where no fewer than four coordinate protases, representing as many distinct acts, are connected by למען with a single apodosis denoting the purpose of them all.

These examples will suffice to establish the assertion that למען denotes a constant purpose, corresponding very nearly to the German *auf dass*<sup>1)</sup> and the English *for the sake of* in its strictest sense.

H. G. MITCHELL.

**Psalm XC. 3.**—This verse seems to have got out of its proper place for the following reasons: (1) Because it breaks in between the logical connection of v. 2 and v. 4, both treating of the Eternity of God. (2) Because verse 4 begins with a כִּי, for which the antecedent phrase affords no basis, whilst v. 2 does. (3) Because the pronominal accusative in זַרְמַתֶּם v. 5 is likewise without an antecedent noun. All difficulties are removed by placing v. 4 immediately after 2; thus:

בְּטֶרֶם הָרִים .. אֵתָהּ אֵל: כִּי אֵלֶּף שָׁנִים... תֵּשֵׁב אֲנוּשׁ עַד דָּכָא  
וְתֹאמַר שׁוּבוּ בְּנֵי אָדָם: זַרְמַתֶּם שָׁנָה יְהִיוּ וְגו':

G. GOTTHEIL.

<sup>1)</sup> *Auf dass* is found 159 times in the German Old Testament, being translated 12 times from למען, 35 times from ל, 20 times from ו, 4 times from בְּעִבּוּר, twice from עַד and once from אֲוִלִי. Three times it has no Hebrew equivalent.

**GENERAL+NOTES.**

**The Waters of Galilee.**—Galilee was a well watered country. The words of promise spoken to the Hebrews in regard to the land which they were to enter, "a land of brooks of water, of fountains and depths springing from valleys and hills" (Deut. viii. 7), would be truer of Galilee than of any other section. The lakes of this province, with their blue, transparent waters, contribute not a little to the charming beauty of the landscapes. The water of Lake Merom is sweet, as is also that of Lake Tiberias, and crystal clear (Wars, III. 10 : 7). The Rabbis find it difficult to praise enough their beautiful lake, which was justly the pride of their whole land. They speak, in a phrase already quoted, of its "gracefully flowing" or "gliding waters." Jehovah, they said, had created seven seas, and of these he had chosen the Sea of Gennesareth as his special delight. The names of these seas are given as the Great Sea, or the Mediterranean; the Sea of Tiberias, which was also known to them as Genusar; the Sea of Samecho, known in Josephus as Semechonitis; the Salt Sea, or the Sea of Sodom; the Sea of Hultha; the Sea of Shelhath, or Sheliyath; and the Sea of Apamia (Tal. Jer., Kilaim 32 *a*).

The Jordan, the only stream in Palestine deserving the name of "river," with its "sources," its "floods," and its remarkably winding course, belonged, at least in its upper and finer half, to Galilee. Perhaps the Litany, where it bends from a southerly to a westerly course, touched upon the northern frontier of this province. Here belonged the Kishon, the famous "river of battle," called in the song of Deborah and Barak "that ancient river" (Judges v. 21). It took its rise near the foot of Tabor, went in a winding course across the plain of Esdraelon, and entered the Bay of Acre near the foot of Carmel. A principal feeder of this stream came from Gilboa and Engannim. It received "the waters of Megiddo" not far from the town of the same name. When the Kishon was at its height, it would be, partly on account of its quicksands, as impassable as the ocean itself to a retreating army (Van de Velde, I. p. 289). The river Belus should also be mentioned, which entered the sea near Acre, and from the fine sand of whose bed the Phœnecians, according to tradition, first made glass. The present name of the stream with which so important a fact is connected, is Nahr N'aman; but we are not so certain as to what name it bore in the early Hebrew history. In Josh. xix. 27, we find a Shichor Libnath mentioned, which has been thought to be identical with the river Belus of Josephus and Pliny. But this is doubted by so eminent a scholar as Mr. George Grove (Smith's Bible Dictionary, IV. p. 2996), who thinks even that the Hebrew words do not refer to any river.

"No less than four springs pour forth their almost full-grown rivers through the plain" of Gennesareth. "Beautiful springs, characteristic of the whole valley of the Jordan, are unusually numerous and copious along the western shore of the lake" (Stanley, Sinai and Palestine, p. 366). Half an hour north of the town of Tiberias are five or six profuse springs lying near together and called the "cool fountains," to distinguish them from the hot ones south of the city. Ritter speaks of "the hundred brooks" that distribute their waters through the neighborhood of Baniyas, "carrying fertility everywhere" (Ritter, II. pp. 192, 262). Thomson speaks of "the ample supply of water about Ayûn. Six streams have been counted



flowing into lake Huleh from the mountains lying west of it,—the largest of which streams is from forty to fifty feet wide. The abundance of dew which falls about Tabor, remarked by Burekhardt, Robinson, and others, was of the utmost importance to vegetation in that immediate neighborhood. The “dew of Hermon” was long ago praised (Ps. cxxxiii. 3), and the rich vegetation of the surrounding region is largely due to this fructifying influence. The perpetual snow on Hermon proved no doubt an unspeakable blessing to the people of this province, freshening the atmosphere by day, and cooling it by night (Tacitus, *Hist.* V. 9). The snow was even carried to Tyre, Sidon, and Damascus as a luxury, and laborers sweltering in the hot harvest fields used it to cool the water which they drank (Prov. xxv. 13; Jer. xviii. 14). No doubt Herod Antipas at his feasts in Tiberias enjoyed also from this very source the modern luxury of ice-water! Not only were ice and snow from the mountains used for the purpose now indicated, but the inhabitants of this city had still another method of making warm water cool and delightful. This method was in use throughout the Jordan valley, and especially in Jericho, where the heat was intense. Water from the fountain, lake, or stream was put into earthen jars, which were of a great variety of sizes, according to the needs of families or individuals, and these were exposed to the air, generally in a sheltered place, and where a draft was felt. In this manner it became extremely cold even in the hottest weather, and was regarded as one of the greatest comforts of life. In ministering to the sick, and in entertaining weary travelers, “a cup of cold water” (Matt. x. 42) was not only refreshing, it was more highly prized than a bag of gold (Wars, III. 10 : 7; IV. 8 : 3).

The warm springs of this province are also to be noticed: at Biram, Gadara, and Tiberias, of which those at the last place were, perhaps, the most renowned. “These three springs,” the Rabbis say, “remained after the deluge.” The exact location of Biram is not known (Neubauer, pp. 36, 37; Graetz, III. p. 392; Arnaud, p. 258; Sinai and Palestine, p. 366; Ritter, II. p. 246), nor do the limits of this work permit us to describe the remarkable springs at Gadara. There is a large cluster of them near Tiberias. Some of these are hot, and are called by the Rabbis “the boiling waters” (Neubauer, pp. 24, 35). The supply of water in the largest is sufficient to turn the wheels of mills (Ritter, II. p. 246, from Burekhardt). Pliny (*Nat. Hist.* V. 15), referring to these springs, uses the expression, “which are so conducive to the restoration of health,” as though their medicinal qualities were widely known. Josephus (*Life* XVI.) reports that when he was governor of Galilee, his enemy, John of Gischala, asked him for “permission to come down and use the hot baths of Tiberias for the benefit of his health.” The permission was granted, although John really desired it as an opportunity of carrying out his schemes of political intrigue. We find a case where a certain famous Rabbi, Joshua Ben Levi, being sick, bathed in these warm springs, supporting himself meantime on the arm of a friend (Jer. Talmud, *Shabbath* 3 *a*). These springs were indeed one of the “watering places” of that age and country, the delightful resort of people of means, and were visited also with great benefit by the feeble or sick of the land, on account of the healing properties of the waters. People were attracted hither from Jerusalem and all other parts of the land, and no doubt the city of Tiberias was, by this means, greatly increased both in size and importance.

If, in a word, we think of the numberless brooks and mountain torrents, the springs, besides the warm ones already mentioned, the reservoirs, the aqueducts and watercourses, remains of which exist about the plain of Gennesareth and elsewhere (Recovery of Jerusalem, p. 272), the fountains, the cisterns, and the wells, we have a land in which there was no lack of water, and one surprisingly favored in this respect above Judea.

**A Peculiarity of Palestine.**—In Greece and Italy and Spain, it is the mountainous tract which is beset with banditti—the level country which is safe. In Palestine, on the contrary, the mountain tracts are comparatively secure, though infested with villages of hereditary ruffians here and there; but the plains, with hardly an exception, are more or less dangerous. Perhaps the most striking contrast is the passage from the Hauran and plain of Damascus, to the uplands of the Lebanon and anti-Lebanon, with their quiet villages, and fruit-gardens, breathing an atmosphere almost of European comfort and security. The cause is soon told. Palestine is an island in a desert waste—but from this very fact it is also an island in the midst of pirates. The Bedouin tribes are the corsairs of the wilderness; the plains which run into the mountains are the creeks into which they naturally penetrate. Far up the plains of Philistia and Sharon come the Arabs of the Tih; deep into the centre of Palestine, into the plain of Esdraelon, especially when the harvest has left the fields clear for pasturage, come the Arabs of the Haurân and of Gilead. The same levels which of old gave an opening to the chariots of the Canaanites, now admit the inroad of these wandering shepherds. On one occasion even in ancient times, there was a migration of Bedouins into Palestine on a gigantic scale; when the Midianites and Amalekites, and children of the east, encamped against the Israelites in their maritime plain, “with their cattle and their tents,” and “pitched” their tents in Esdraelon, and “lay along the valley like grasshoppers for multitude.”<sup>1</sup> This, doubtless, was a great exception, and in the flourishing times of the Jewish Monarchy and of the Roman Empire, the hordes of the Desert were kept out, or were, as in the case of the tribes of Petrea in the time of the Herods, brought within the range of a partial civilization. But now, like the sands of their own deserts which engulf the monuments of Egypt, no longer defended by a watchful and living population, they have broken in upon the country far and near; and in the total absence of solitary dwelling-places—in the gathering together of all the settled inhabitants into villages,—and in the walls which, as at Jerusalem, enclose the cities round, with locked gates and guarded towers—we see the effect of the constant terror which they inspire. It is the same peculiarity of Eastern life, as was exhibited in its largest proportions in the vast fortifications with which Nineveh and Babylon shut themselves in against the attacks of the Bedouins of the Assyrian Desert, and in the great wall which still defends the Chinese empire against the Mongolian tribes, who are to the civilization of Northern Asia, what the Arabs are to that of the south.

<sup>1</sup> Judges vi. 3, 5, 33; vii. 12. See Chapter LX.

**Use of the Context in Interpretation.**—In the employment of the context as a means of interpretation, two errors have been committed, the one through negligence, and the other through exaggeration.

1. *Negligence.*—The context, the natural and logical resource of the interpreter, has neither been sufficiently appreciated nor employed. This help, although being of great use, possesses no especial attraction to certain minds, since it does not conduct to brilliant and unlooked-for results. Other resources, such as the parallels, the etymology, and archæology, are very frequently preferred, as affording scope for ingenuity.

2. *Exaggeration.*—Sometimes, on the other hand, too much importance has been given to the context. Generally the dogmatical school has fallen into the error of negligence, while exaggeration is predicable of the rationalistic school. The influence of the context in revealing the true sense is evidently proportionate to the harmony of ideas throughout the whole passage. The extent of this harmony, however, changes according to the nature of the writings, and frequently according to the character of the authors. The context is neither so connected nor so extended in a poetical, historical, or sententious, as in a didactic or oratorical passage. What context, other than the parallelism, is there from the tenth to the twenty-ninth chapter of Proverbs? The One-hundred-and-nineteenth Psalm, being purely alphabetical, presents as little context. It would therefore be absurd to proceed in the interpretation of this Psalm, as in that of the Fiftieth Psalm, which forms a complete whole, carefully elaborated and closely united. In the Prophets context is often evident and important, but of no great extent. The specialties, the variations, the sudden transitions peculiar to the prophetic writings, render the employment of the context much less useful there than elsewhere.

This is where the rationalistic interpretations have erred, when they have contested, in particular, the Messianic sense of the prophetic writings, and their predictive sense in general. Reasoning as they have been accustomed to do in the didactic works, they have denied the Messianic sense, even the evident oracles, because the preceding verses were engaged with other subjects. This is a pure *petitio principii*. They have denied the prophecy because they did not discover in it the characteristics which they preconceived to be necessary to a prophecy.

The interpreter who wishes to explain a word or phrase by the aid of the context, should first of all determine the limits of the context. He should endeavor to comprehend the full sense and the general bond of union of the passage, seeking not the brilliant and ingenious interpretation, but the correct sense and the natural connection.

This done, he will still be cautious, remembering that he may have arrived only at a probability of truth. In order to verify his conclusions he should repeat his labor, weighing each word, comparing the several details, taking account of the preference given by the author to each expression and each figure, until a complete harmony has been established between the different elements of the context and the context itself, between the context and the text, between the lesser parts and the whole. The conclusions thus attained should be further verified by an appeal to the other resources of Hermeneutics.—*Elliott & Harsha.*

**The Manna of the Biblical Narrative as Compared with Modern Manna.**—All attempts to explain the account of the manna as the narrative of a merely natural phenomenon may be considered as, in one way or another, effectually refuted. Knobel's statement is the acknowledgment of a sharp scholarly rationalist. Winer was obliged to consider the Biblical narrative a *distorted* account of a natural occurrence. Hengstenberg and Keil, who endeavor to find in the exudations of the tarfa a natural basis for the transaction, are obliged to admit an intensification of the powers of nature. Kalisch claims two kinds, one the tree-manna, the other air-manna. But while there are points of resemblance between the manna of the Biblical narrative and that of the tarfa-tree, Knobel, in his commentary on this passage, Kurtz (History of the Old Covenant, iii. 33, *et seq.*), and others, have exhaustively shown, on the other hand, the numerous points of difference and incompatibility. Accordingly, the great body of sober travelers (*e. g.*, Wellsted, Schubert, Robinson, Laborde, Stanley, and many others), together with such expositors as Knobel and Murphy; accept this incompatibility, while the forced explanations of Keil, Kalisch, and Lange tend to the same result. Knobel sums up the points of disagreement thus: The manna (1) comes with the cloud and dew from heaven (Exod. xvi. 4, 14; Num. vi. 9); (2) falls in such enormous quantities as to supply every person of the great host with a homer a day [the modern product, says Stanley, would support but one man six months]; (3) yields every man exactly what he needs, neither more nor less; (4) falls only on six days out of seven, with a double portion on the sixth; (5) corrupts when kept from one work-day to another, but keeps perfectly over the seventh day; (6) is ground in mills and pounded in mortars, which cannot be done with the modern manna; (7) is boiled and baked into cakes, for which the modern manna is wholly unsuitable. To which may be added, it was independent of particular localities and seasons, and continued steadily till the fortieth year; also, that the modern manna, as Schubert well remarks, "contains none of the substances necessary for the daily nourishment of the animal frame," being now used only for medicinal purposes. Stanley has given a condensed but effective statement of the case. Sinai, p. 28. Lange's attempt to answer Knobel's sharp array of *facts* in part by assuming here a "symbolic language of the theocratic religion" and a "rich ideal light," and partly by the assumption of the mingling of other (farinacious) elements with the manna in cooking, supported by no Scriptural hints even, is hardly worthy of such an expositor. See Lange on Exodus xvi. The transaction was clearly supernatural in substance, although we may freely admit that, like some of the miracles in Egypt, it offered to some extent a kind of outward conformity to certain natural phenomena of the region.—*Bartlett.*

## EDITORIAL NOTES.

**A Double Number.**—It was found utterly impossible to issue the January number of *The Hebrew Student* in good season. The work involved in the organization of the "Society," referred to below, was of such a nature as constantly to call the editor away from home and entirely to engross his attention while at home and it was therefore decided to issue the two numbers as one. The regular amount of matter is furnished. It is believed that no inconvenience will arise to subscribers from this exceptional arrangement. Right here we may be permitted to say that it is our desire to place the paper in the hands of the subscribers by the *first* of each month. Thus far in almost every case the issue has been necessarily delayed. It is thought that arrangements have now been completed which will enable this to be done hereafter.

**Delitzsch and Peters.**—It is with pleasure that we call attention to Professor Friedrich Delitzsch's view concerning the origin of that much disputed word "Jehovah," or "Yahveh," as presented and criticised by Dr. John P. Peters. A special interest attaches to the view, to the author of the view, and to the critic of it. Dr. Peters, a graduate of Yale, where likewise he obtained his doctorate, has, for several years, been prosecuting Semitic studies in Leipzig. He is closely associated with the leaders in this department of study, and bids fair to become, if he is not already, eminent as a Semitic scholar. We trust that, when he is ready to return, a position will await him, where he may carry on without interruption the work so well begun. Dr. Friedrich Delitzsch is known to all. Perhaps he is only less widely known than his father, Dr. Franz Delitzsch. What the father has done and is doing for the department of Introduction and Interpretation, the son is doing in the field of Assyriology, that field in which vast treasures have been found, and from which treasures yet greater will be taken. Professor Delitzsch will soon go to London, to work in the British Museum where, in greatest number these treasures have been deposited. He has kindly consented to furnish for publication in the *STUDENT*, notes concerning the work in which he is there to be engaged. But not the least interesting is the *view*. It is certainly striking and attractive. That it is not entirely conclusive, we understand the author himself to confess. Our American readers must of course remember that Prof. Delitzsch's view of the authorship of the Pentateuch, though common in Germany, would scarcely command the vote of an ordinary council or presbytery in this country. We believe that he agrees in the main with Wellhausen. These opinions are seen at various points in the discussion. But aside from all this, is there not something fresh and, to say the least, plausible in the view presented? Much side-matter of an important and interesting character appears in the discussion, and we feel assured that a careful study of the article will be profitable.

**Bibliography.**—One of the most valuable theological journals is the *Theologische Literaturzeitung*, which is issued fortnightly by Drs. A. Harnack. and E. Schürer, Professors at Giessen. That part of it which we desire to mention here is the *Bibliographie* by Dr. Caspar René Gregory. Many of our readers are, doubtless, already familiar with this department of the journal. Few American scholars

have received in Germany the recognition which has been awarded Dr. Gregory. He it is to whom has been entrusted the work of carrying the new edition of Tischendorf's New Testament through the press. Under the title given above, Dr. Gregory furnishes in each number (1) a list of the latest German theological books,—the full title, author, style of binding, place and name of publisher, date, and price being given in each case; (2) a list of the new foreign theological books, with the same items; (3) a list of articles bearing upon theological questions, which appear in recent Reviews, Journals and Periodicals of every country, including the name of the author, the title, the number of pages; (4) a list of the recent Book-reviews published in the various Reviews, Journals and Periodicals. One will appreciate the magnitude of the work when it is known that in a single issue as many as one hundred and ninety different entries are made. Let us take pride in our American scholarship, in view of the recognition which it has received in this and similar instances.

**Scholarly Ministers.**—That is ministers, who, at the same time, may fairly be called critical scholars. Are there any such? Is it possible for a man to preach and yet be scholarly? Is it not necessary for every minister to make up his mind, once for all, that if he preaches, he must give up study, or that if he studies he must give up preaching? To be sure he may read the papers, he may keep acquainted with the political and scientific questions of the day, he may read the Review-Literature, including Homiletic Monthlies, he may also do light reading, and perhaps keep up his classics and learn German and French, but as for *study*, whether theological, historical, or exegetical, it is quite out of the question. How can he be expected to *study*, with all the cares of his parish upon his shoulders? Besides, there are other men who have nothing to do but to *study*. The pastor can with little trouble make use of the results of their study. A is an eminent scholar, (he does not preach) and he says that this doctrine is correct, that this event took place at a certain date as the result of certain agencies at work at that time, that the meaning of this text is undoubtedly so and so. Is not this sufficient for any pastor? What right has he to dispute A's opinion? To be sure B holds views that are exactly opposite, and B, too, is recognized as an eminent scholar. But that is a matter of no moment; either view will answer. The pastor cannot be a scholar. He must allow some one else to decide all these questions for him. How can he decide as to the meaning of a text when the leading scholars disagree? He must let all such texts alone, and must confine himself exclusively to those about which there is no difference of opinion, or better, if he will scrupulously avoid the study of all texts he will never learn of these disagreements, and will thereby be saved a world of trouble. Without a doubt preaching is preaching, and scholarship is scholarship. The preacher who spends valuable time in studying Hebrew roots, or Greek constructions, with the vain hope that possibly it will aid him to know the exact meaning of this word, or the correct force of that construction,—such a preacher has missed his calling. If he takes pleasure in such work, it is clear evidence that he was called to be a scholar, and not to preach.

**A Conservative Attitude.**—It is the purpose of THE HEBREW STUDENT, as already announced in a former number, to maintain a conservative attitude with reference to all theories and speculations, whether in the line of the "higher"

criticism or not. This purpose, upon various occasions, has been emphasized. At the same time, however, it has been the purpose of the journal to allow free discussion of these questions. In accordance with this policy, the first four numbers contained by Dr. Curtiss a translation of the latest views of Pentateuch criticism as held by Dr. Delitzsch. It was believed that THE HEBREW STUDENT could serve its patrons *best*, by informing them from time to time of the various phases and changes which are taking place in this "new" science. No good reason for changing this policy has, as yet, presented itself. We are aware that, in the estimation of some, this is publishing error in order to confute it. To us it seems otherwise. It is rather the becoming acquainted with new ideas for the purpose of sifting them. The most common newspaper paragraph of the day runs thus: "C. F. Keil is at present almost the only important German Old Testament scholar who holds fast to the Mosaic authorship of the entire Pentateuch." If this is true, and there is no ground whatever for disputing the statement, is it not time that the facts in the case, the *views* which these learned, and in many instances, truly Christian scholars hold, should, at least, be known to our ministers? Is it to be regarded as a dangerous policy to publish facts? Let it be understood, once for all, that THE HEBREW STUDENT, in publishing articles written by men who entertain these views, or articles containing translations from such writers, does this not to propagate the views presented, but in order to bring them to the notice of American ministers and scholars, that the truth which they contain may be discovered in the mass of speculation which surrounds it. It is only by unrestricted discussion that this end will be reached. If our present views are correct, they can surely be established. If they are incorrect, we ought to be aware of the fact. While, however, we reserve the privilege of publishing what we believe to be honest and sincere discussion on either side of these questions, we disclaim all responsibility for the views put forth by our contributors. This matter is referred to, at this time, because, probably, the present number will be thought, by some, to contain matter of an objectionable character. Certain views of Delitzsch, Orelli, Strack, and Horst are given, but in every case they are accompanied by the criticisms of those who, with perhaps a single exception, will at once be recognized as strictly conservative. We trust that our position will not be misunderstood.

**The Society of the American Institute of Hebrew.**—At a meeting held at the Grand Pacific Hotel, Chicago, Jan. 20th, there was organized what will henceforth be known legally as "*The Society of the A. I. H.*" The Society consists of one thousand shares, which are held by about one hundred and twenty-five clergymen and laymen, representative men of nearly every evangelical denomination. The reader is referred to the second page of the cover for the names of the officers of the Society and for a statement of its aims and purposes. It will not be out of place, perhaps, to mention here a few of the facts connected with the origin and organization of this Society :

1. *Within two years* the "Hebrew Correspondence Club," which began work Feb. 14th, 1881, with forty members, has grown into *The Hebrew Correspondence School*, with its four Courses, and over five hundred members. The plan is no longer an experiment. What seemed to many to be utterly impracticable, viz: to teach

Hebrew by correspondence to those who were entirely ignorant of the language, has been shown to be a comparatively "easy" matter, at least in the case of the one hundred and fifty beginners now at work. There are but few States, and, indeed, but few Countries, in which members do not reside, and there is not an evangelical denomination in the country unrepresented.

2. *Within two years* the Hebrew Summer School has come to be recognized as a summer resort where one may spend his vacation with profit, if not with rest. From a Winter School with two classes and twelve members, it has grown to be a Summer School with, last year, eight classes and seventy members. In arranging for the coming summer (July 2nd—30th), provision will be made for fifteen classes and one hundred and twenty-five members. The faculty will include six instructors, and four special lecturers; among the latter will be Prof. William Henry Green, D. D., of Princeton, and Prof. Howard Osgood, D. D., of Rochester.

3. *Within one year* the friends of the movement have seen the establishment of a monthly journal, the aim of which is to foster and help on this important work. Although but ten numbers of the journal have been issued, it has been recognized by the press of all denominations as a periodical worthy of the support of every minister. With an increased subscription-list, it will be possible to promise still better things in the future.

4. *Within six months* a fourth department, indispensable to the highest interests of the movement, has been organized. *The Hebrew Book Exchange* is yet in its infancy as a business venture, but its work has begun in earnest. It responds daily to inquiries for information concerning the author, edition, subject, price and value of this or that book. It is the means of placing in the libraries of pastors, teachers, and educational institutions many books relating to the Old Testament, which would not otherwise find their way into these libraries. It is in possession of a complete outfit for printing English, Hebrew and Greek, and arrangements are already in progress for the purchase of Syriac, Arabic, Samaritan and Rabbinical Hebrew type. It has already commenced the work of publishing and no long time will elapse, it is believed, before it will be in a position to place before the ministerial public several series of volumes on subjects relating to the Old Testament, books of great value, which, perhaps, no other publishing house would feel warranted in issuing. In addition to this, it may be stated that *The Hebrew Book Exchange* has already laid the foundation of a *Circulating Library of Semitic Literature*, which shall be at the service of every member of the Institute of Hebrew.

5. It will readily be seen that the success of a movement, which, though restricted to a single department, is intended to cover so large a field, is largely dependent upon the resources which it can command in the way of financial assistance. Such a work from its very nature, cannot remain a *personal* work. The combination involved is, to say the least, unique. It is not merely an educational work. It is as well a business, and to carry on a business there is needed *capital*. For the purpose of securing the necessary capital, the *Society* was organized. The Society is to be regarded as the legal corporation, through whose officers this great work will be prosecuted. To the Society the officers will



be accountable for the manner in which the work is performed. The Society likewise will be responsible to its patrons for the manner in which its affairs are conducted by its officers. This, in brief, is the *Society*, and by this Society the American Institute of Hebrew with all its departments will be managed.

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### BOOK+NOTICES.

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

#### *LIBRI DANIELIS, EZRAE ET NEHEMIAE.\**

This is the most elaborate in the series of texts published by Baer and Delitzsch. Beside the usual *appendices criticae et Massoreticae* it contains an examination of supposed Babylonian words by the now well known Assyriologist, Friedrich Delitzsch and an *adumbratio Chaldaismi Biblici* by Dr. Baer as indicated in the title. The Introduction by Prof. Franz Delitzsch notices briefly the corruption of the text (or rather of the Massora) in ordinary editions, and describes the MSS. used for this one.

Friedrich Delitzsch brings us little new. He is inclined to favor the identification of "the great and noble Assnapper" (Ezra IV : 10) with Assurbanipal and even to suppose the shorter name a corruption of the other.

The *adumbratio* is a full series of Paradigms of Chaldee forms, beginning with the pronouns and ending with the weak verbs. There follows a table of all the verbs found in Biblical Chaldee, grouped in their respective species. A few remarks are added concerning obscure or anomalous forms. There seems no reason why this set of tables should not furnish all the grammatical aid needed for the study of the Chaldee portions of the Bible.

If these plates should be used for a new edition of these books or in printing a complete Old Testament it is much to be hoped that heavier and firmer paper may be chosen

H. P. SMITH.

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#### *MUHAMMED IN MEDINA.†*

The appearance of this volume and the acceptance of a professorship by Wellhausen have caused some discussion, as indicating his abandonment of Old Testament studies. The only statement in the book bearing upon this point is where he gave it as his object "to learn something of the wild vine upon which the plant of Jehovah's Torah is grafted by priest and prophet. For I have no

\* LIBRI DANIELIS, EZRAE ET NEHEMIAE; textum Massoreticum accuratissime expressit, e fontibus Massorae codicumque varie illustravit, adumbrationem Chaldaismi Biblici adiecit, S. BAER. Cum praefatione Francisci Delitzsch et glossis Babylonicis Friederici Delitzsch. Lipsiae 1882, pp. LX et 186, 8vo.

† Das ist, Vaki'di's Kitab al Maghazi in verkürzter deutscher Wiedergabe herausgegeben von J. WELLHAUSEN. Berlin (G. Reimer) 1882. Pp. 472, 8vo.

doubt that a conception of the condition of the Hebrews on their entrance into history may be best won by a study of Arabian antiquity." If it be objected, that we know the Arabs only through Islam and so cannot get at their [preislamic] antiquity, he would reply that the earlier stages of Islam show plainly the condition from which the people had just emerged.

The book is, as stated in the title, an abridged translation of Vakidi's collection of traditions concerning Mohammed—one of the earliest Arabic histories. Wellhausen gives in the preface some account of the MSS. on which he had to rely, a justification of his system of translation, an estimate of his author and a criticism of Sprenger's *Life of Mohammed*. The translation begins with Anno Hegirae and gives the history of ten years. It will be thought characteristic of Mohammedanism that it is a chronicle of raids and battles in almost unintermitting sequence. The rudeness of the people is illustrated on almost every page. The light thrown upon Old Testament scenery is much less than one would expect.

H. P. SMITH.

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*DIE SPRUECHE DER VAETER.\**

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The Mishna treatise *Pirqê Abhôth* has always been a favorite and has been edited a number of times. This edition differs, in several respects advantageously, from earlier ones. It endeavors to meet the wants of students and is well adapted to this end. In the first place the text is vocalized throughout, undoubtedly a great help to those accustomed to the Massoretic punctuation. Then all words not found in the Bible or whose meaning is not the same as in Biblical Hebrew are defined in the annotations when first met, and referred to in subsequent passages. A complete index of the words so defined is provided at the end of the book. Finally the cheapness of this edition contrasts favorably with the price of others, Taylor's *Sayings of the Jewish Fathers* (Cambridge University Press, 1877) for example. More information of various kinds may be got from Taylor's elaborate and scholarly book, but for practical aid to the student who wishes some knowledge of post-biblical Hebrew, Strack's is to be preferred.

H. P. SMITH.

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*OLD TESTAMENT ETHICS VINDICATED.†*

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Perhaps no more difficult subject presents itself in connection with Biblical Study, than that of Old Testament Ethics. Among other qualifications which are necessary to a satisfactory discussion of the questions involved, there may be mentioned: (1) a wide and comprehensive grasp of ancient history and customs, (2) a thorough knowledge of Biblical history, (3) a marked ability as an exegete, and (4) a reasonable acquaintance with the attacks which have been made through all the centuries. The author of this volume seems to be qualified for his work, at

\* *DIE SPRUECHE DER VAETER*; ein ethischer Mischna Traktat mit kurzer Einleitung, Anmerkungen und einem Wortregister von Lic. Dr. HERM. L. STRACK. Karlsruhe und Leipzig, 1882. Pp. 58, small 8vo.

† *OLD TESTAMENT ETHICS VINDICATED*, being an exposition of Old Testament Morals, a comparison of Old Testament Morals with the Morals of Heathen—so called—"Sacred Books," Religious Philosophers, and Infidel writers; and a Vindication of Old Testament Morals against Infidelity. By REV. W. A. JARREL, Published by the author, Greenville, Texas. Pp. 277. Price, \$1.50.

least, in the last particular. As to the other particulars we are not so certain. His style is certainly unique. His exegesis, we fear, is lame in several places. The quotations probably constitute the best feature of the book. The book is strictly orthodox, the author feeling in conscience bound kindly but firmly to rebuke the uncertain sound of certain orthodox pens with reference to Mr. Emerson. The discussions are full, fourteen arguments, e. g., being brought forward to prove that the Jephthah did not sacrifice his daughter. The book would be of more value if it had a table of contents and an index. R.

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*THE FAITHS OF THE WORLD.\**

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The importance attached to the study of the Comparative History of Religions has been the signal for numerous discussions. What kin is Heathendom to Christendom? What are their beliefs in common? What are the features of Heathendom that most resemble Christianity? What are their systems of belief as a whole? What is their influence on their devotees? In no other work of the same compass are all of these questions discussed in an equally impartial, thorough, clear and comprehensive manner.

It comprises twelve lectures upon eleven of the great world-religions. A bare mention of the topics and authors must suffice :

I and II. Religions of India; Brahmanism and Buddhism, REV. JNO. CAIRD, D. D. These lectures evincing a most thorough mastery of the principles of these faiths, are treated with the characteristic fullness and clearness of the author. III. The Religion of China, REV. GEO. MATHESON, D. D. But one of the great state-religions, and the principal one, Confucianism, is dealt with. It is a masterly treatment of the author's "ancient Carlyle," his life and teachings. IV. The Religion of Persia: Zoroaster and Zend Avesta, REV. JNO. MILNE. This contains a chaotic mass of facts, whose value is almost nothing from lack of scientific treatment. V. The Religion of Egypt, REV. JAS. DODDS, D. D. The "cradle of civilization," the Nile Valley, is the storehouse of primitive wisdom and religion. Dr. Dodds takes up the embalmed religion, lays back its folds, and displays it in the full light of modern research. We now come down to comparatively modern times, in (VI) The Religion of Greece, PROF. MILLIGAN, and (VII) The Religion of Rome, REV. JAS. MCGREGOR, D. D. These are full treatments of Greek and Roman mythology and worship. The VIIIth brings us nearer home—a pithy treatment on the Teutonic and Scandinavian Religions, by DR. BURNS. On (IX) The Religion of Central America, DR. LANG, brings us to our own continent and initiates us into the mysteries of the belief and worship of the Aztecs and Toltecs. Judaism as the religion of ancient Israel, by DR. TAYLOR of Edinburgh, is next discussed in a concise, yet exhaustive manner. Mohammedanism, DR. LEES, as the outgrowth of the character of its founder is lacking neither in thoroughness nor systematic treatment. A capstone for the series is Christianity in Relation to

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† THE FAITHS OF THE WORLD. St. Giles' Lectures. 8vo, pp. 364. New York: Charles Scribner's Sons. Price \$1.50.

other Religions, by DR. FLINT. This is a most superior treatment. Few, if any, have put this subject in more clear and forcible language than the author, of this lecture.

On the study of Comparative Religions, this is almost a complete epitome of the great religions of the world, treated in the light of the latest research. P.

**KUENEN'S NATIONAL RELIGIONS AND UNIVERSAL RELIGIONS.\***

Every attempt to popularize the latest results of Old Testament investigation, whether these results be true or false, we are not unwilling to welcome with pleasure; and not less, for this reason, the work of the renowned professor of theology at Leyden. First, because the popular mind is slow to grasp the truth at the bottom of Old Testament criticism, and only by such full statements as both classes of investigators must lay before the mind, can the truth be elucidated. Even negative and erroneous opinions often modify essentially, in the interest of truth, the old and opposing orthodoxy. The history of Christian doctrine is a proof of this.

What is the relation of National to Universal Religions? is the question propounded in this book. But as Kuenen confesses his studies in other religions than those of the Scriptures to be but "asides," he devotes the major part of his work to the history of Judaism and its relations to Christianity. To confine ourselves to his discussion of these subjects would be best to fulfill the aim of this journal.

Denying positively that the religion of Israel had its origin from Egypt, he asserts that from the earliest times to the captivity the people of Israel worshipped Him whom he calls *Yahweh*. This worship, however, was crude and primitive, in numerous temples, on high places, by festival days, through priests, whose duties consisted in serving at the altar and exercising judgment. This was the National religion, the religion of the people. Whence then appears the antagonism between this view and the declarations of the writers of the Historical books who represent as most wicked this very worship of *Yahweh* which seems to be so general? The whole difficulty is solved by two simple explanations. First, these books were written hundreds of years after; second, they were written by men who were promulgating among the people of their days a new scheme of *Yahweh* worship, its basis in the Levitical law and its centre of worship, Jerusalem. But side by side with the priests of this primitive *Yahweh* worship stand the Prophets, who indeed may have originally sprung out of them. These constituted a great class, allies of the priests, "priests extraordinary." Out of this class, towering above it, rise the great prophets of the early period, Samuel and Elijah,—and the Canonical prophets. These Canonical prophets stand in two relations to the people and the popular religion; on the one hand they are in sympathy with the national idea of religion; the revival, the restoration is to be for Israel; their text, "*Yahweh Israel's God, and Israel Yahweh's people!*" But on the other hand they appear in sharp antagonism with the popular conception of the religion of *Yahweh*, by reason of the new

\* National Religions and Universal Religions, [The Hibbert Lectures, 1882.] by A. Kuenen, D. D., L.L. D. New York, 1882. Chas. Scribner's Sons. 12mo. 7¼x5. pp. 385, Cloth, \$1 50. [Hebrew Book Exchange, Morgan Park, Ill., \$1.20.]

conception they have of the *universalism* of Yahweh worship. And this latter conception arises out of their idea of the ethical character of God. This basis of universalism is worked out into the Deuteronomic Thorah, which apparently coming to nought by reason of the creation of *Judaism* by Ezra and Nehemiah, lives on, appears in the Essenes, among the Pharisees, and finally culminates in the Universal Religion founded by Jesus. "We have no hesitation in pronouncing Christianity the most universal of religions." (311.)

In this rapid and inadequate statement which contains but little new to the student of Kuenen's "Religion of Israel," one is impressed with many thoughts, as well as oppressed with many queries. The writer's calm *audacity* is overwhelming. His one-sidedness is as startling as his breadth.

While he does not deny, he ignores the supernatural; he obscurely hints at what his idea of prophecy can be. He plays with Scripture as a cat with a mouse; or as a child with wax. All these writers ought to be read with this in mind,—that while they are keen verbal critics, they are doubtful metaphysicians. Some of them cannot appreciate the relation of metaphysics and theology to criticism. To criticise the Bible by previously eliminating the supernatural, is like the study of a dead man. As anatomical students of the Scriptures we recognize the value of these critics. But we reserve the right to breathe again into the book the spirit of the Divine.

This book is written with marvellous clearness and simplicity. While a genuine contribution to a profound science of religion, it commends itself to the ordinary reader by the brilliance and pungency of its style as well as in the tone of sincere modesty which, with all its boldness, it cannot fail to impress. G.

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**LETTERS OF CERTAIN JEWS TO MONSIEUR VOLTAIRE.**

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I am glad to offer my mite to confirm the authority of the Old Testament. I have just finished a rare and valuable book which I think is out of print, and if so I hope some one will speedily reprint it. The title page reads as follows: "Letters of Certain Jews to Monsieur Voltaire containing an apology for their own People and for the Old Testament, with commentary and notes translated by the Rev. Philip Lefance, D. D.—two volumes in one—Published by Hermen Hooker, Philadelphia, and George G. Jones, Cincinnati."

This book furnishes the Christian community in general, and the theologian in particular, with unanswerable arguments, against the horrors of infidelity, the virulent assaults of Voltaire against Moses and the Prophets—considering the Pentateuch and its authorship—The adoration of the Golden Calf answered—The ritual laws of the Jews—Toleration among the Jews—That the Jewish Religion was more wisely tolerant than other ancient religions—The Mosaic laws, religious and moral political laws, military laws, civil laws—The object, antiquity, duration, &c., of the Mosaic legislation—Whether the Jewish law authorized human sacrifices—Jephtath's daughter was not sacrificed, else why did the Hebrew maidens go up four days every year to "talk with her" and comfort her?—Circumcision is considered and the mistakes of Voltaire corrected—Solomon his riches, having the

extent of the dominions, &c.—The Book of Wisdom—The Book of Proverbs—Sciences and Arts of Languages, Latin, Greek, and Hebrew. The Book has an index of every subject, treats nearly 250 separate topics. The Book has 612 pages and is entitled "Jews Letters to Voltaire."—I offer two testimonials, the first from a clergyman, the second from an eminent physician of Kentucky. "I regard this work as one of the most triumphant reputations of Voltaire's skeptical philosophy and of his varied assaults against the Bible I have met. It is the work of mighty minds, well read in Hebrew learning and thorough masters of their subject. It will be profitable to Christians, Jews and Infidels to give the work a careful reading." The doctor's testimony is this: "I regard the book as one of the most extraordinary I have met in my reading, for merit, logic, courtesy, learning, and comprehensive intelligence. Some years ago, I offered twenty dollars for a copy of it, and could not buy it, but afterwards got it by accident." E. B. GOODALL.

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[“The Waters of Galilee,” pages 173–175 of this number, is from “Galilee in the time of Christ,” by Dr. Selah Merrill.

Professor A. H. Newman, the writer of the article, “Professor Strack on the Pentateuch,” pp. 151–154 of this number, is a Professor in Toronto Baptist College, not Toronto University.

In order to make the department of “Bibliography” as perfect as possible, it was allowed the space rightly belonging to “Questions and Answers.”—*Editor.*]

## ➤THE HEBREW STUDENT.◀

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### THE LANGUAGE OF PRIMITIVE MAN.

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It is proposed, in this article, to consider the following question: Whether the theory maintained by many writers upon Comparative Philology as to the origin of language, either necessitates or warrants the theory so many of them hold as to the origin of religion. The view commonly proposed by them as to the first branch of this general question is succinctly stated by Mr. Charles Francis Keary, of the British Museum, in his work on "Outlines of Primitive Belief." "Philologists," he says, "may continue long to dispute on the precise origin of language; but Philology has brought us so far that there can be now no question that the primitive speech of mankind was of the rudest character, devoid almost utterly of abstract words, unfit for the use of any kind of men save such as were in the earliest stage of thought." All words, he claims, expressive of abstract ideas, "had their physical antecedents;" originating in sensation and in observation, and passing over, in process of time, to higher meanings. "To speak more plainly," he says, "such ideas as *horse, tree, wolf, run, flow, river*, must have been the first to receive names. \* \* \* But inward ideas—*anxiety, love, thought*,—would receive their names later, and by a metaphorical transfer of the words from physical to meta-physical ideas." To show how out of such "ideas" religion grew, he observes further on: "As surely as *love, hate, right* and *wrong* have had their physical antecedents, and as surely as these sensations have developed in time into thoughts and feelings, so surely have the outward things,

as the mere rocks and trees, which were themselves objects of worship, grown in time to be abstract gods, or to be One abstract God."

By this theory man, having originally, however acquired, the faculty of speech, began to exercise it first by naming the objects around him in the physical world, next by giving names to acts, sensations, and occurrences in his own outer life; then, in some unconscious use of metaphor in the employment of such words, grew to express the thoughts and ideas of which he became conscious in the process of his intellectual development. In due time sensations of wonder and worship began to move within him, centering first on natural objects adapted in their nature to excite such sensations, from which it was an easy step to the conception of invisible powers, and finally of one great, all-ruling Power, the "One abstract God." The point now in hand is, whether all that is essential to so much of this theory as relates to the origin of language might not be conceded, should the evidence so require, and still leave undisturbed all those other evidences by which belief in the origin of religion through a divine revelation is sustained.

What I have to say upon this point I prefer to put in the form of suggestion, as to what may seem entirely fair inferences from so much of the history of primitive man as is given us in the first four chapters of Genesis. I put these observations in the form of suggestion, rather than of positive statement, not because the interpretations indicated conflict in the least with the customary ones, but because they seem to find in the narrative somewhat *more* than has commonly been sought there.

#### I. THE NAMING OF THE ANIMALS.

The first of these suggestions is that of a possible indication in one part of the narrative of the manner in which Adam himself learned to employ his faculty of speech. I take the passage (Gen. II. 19, 20) as translated by Lenormant: "And Yahveh Elohim formed out of earth all the animals of the field and all the fowls of the air, *and he led them to the man to see how he would name them*; and according as the man should name a living being, such should be its name. And the man called by name all cattle, all fowl of the air and all wild beasts of the fields; but for the man he did not find a help fitting for him." Now, it is quite customary with interpreters to explain the concluding words of this passage: "But for the man he did not find a help fitting for him," as indicating the chief divine motive in bringing the animals

thus to the man. For example, Dr. Robert Jamieson, of Glasgow, says: "Thus did the all-wise Creator, when about to provide an help meet for the first man, cause him to go through a course of simple but important training, by which he was not only made sensible of the privation under which, as a social being, he labored, but also qualified to appreciate the magnitude of the boon about to be conferred on him by the creation of woman, as well as prepared to communicate his thoughts and feelings to her through the medium of articulate language." In this explanation the purpose first named is so dwelt upon as nearly to put out of sight altogether the second one, implied in the concluding words of the comment. It may be that the order of precedence should be reversed. The paramount thing in the Genesis narrative, as quoted, is certainly the *naming* of the animals. It was that he might name them that they were brought to the man. What is subsequently said implies that as he thus grew familiar with the life around him Adam became conscious how much *alone* he himself was. Every other living being had its mate; for himself "the man did not find a help fitting for him." The two meanings are doubtless in the passage, but that which seems especially to invite consideration is the distinct indication as to the method which God employed in teaching man to use that faculty of *speech* with which he had endowed him. The "*bringing*" of the animals is, perhaps, not to be taken too literally. It may simply be the form of expression used to denote rather a *process* than a distinct and definite *act*.

For to any proper conception of the divine procedure in giving a language to mankind, it is not necessary to suppose that such a language was given them ready-made. Upon the contrary, all that we observe of the divine method in dealing with mankind suggests that God would teach man to speak, by putting him in the way of making and using a language for himself. The direct divine gift would be in the *faculty* of language. Why should we suppose that the use of this faculty began under conditions essentially different from those which accompany and guide the use of all our faculties? If we may take the passage in this way, we have then in the words quoted a distinct indication as to the manner in which human language originated; an indication, too, perfectly consistent with what philology itself claims. It began in the *naming* of the various objects which man saw around him; that which, in the strictly scientific view is the only form in which a language *could* begin.

## II. THE EDEN SYMBOLS.

Each of these points must be touched briefly, and so I pass to another. It is claimed that primitive man could not have been possessed of abstract ideas, or of the power of expressing such. Now, it is remarkable that nowhere in the whole account in Genesis, as concerns the first man, is there any implication whatever that man in his original state was capable of such ideas, or that he had words in which to express them. The indications are all to an entirely contrary effect.

One of the earliest lessons important for the human being to learn, was that of the nature of those distinctions upon which the whole moral trial of humanity in this world was to rest. Those hostile to belief in a divine revelation, and so of anything more than at best mere allegory, in this Genesis account of the first man, deride the idea that the partaking or non-partaking of a certain kind of fruit could have been a matter of such moment as to carry with it all the consequences that are traced to it. Yet it is exactly in this feature of the divine procedure with Adam, that we find the narrative coming into consistency with what science claims must have been the condition of primitive man. He was incapable, it is said, of clearly shaping abstract ideas, or of expressing them in words. Indeed, the language for such expression would be necessary to clearness and distinctness of conception. All this had to be *a growth*; a growth beginning in ideas brought home to him through his observation of external things, these ideas serving him as steps upward to what concerned his higher nature and higher life. Now, it is remarkable that, according to the narrative, this was precisely the divine method with man. The conveyance to him of a moral law, in the terms of a formal precept, was in the circumstances impossible. He had no word for the idea of obedience, or that of disobedience. But he could understand a permission or a prohibition set before him in the form of a visible and tangible object, representative of *an act*. Hence the word spoken to him: "Of every tree in the garden thou mayst eat, but of the tree of knowledge of good and evil thou shalt not eat, for on the day thou shalt eat of it, thou shalt die of death." (I use again Lenormant's translation.)

Whether the tree of life and the tree of the knowledge of good and evil, each, had in them some miraculous property suited to the purpose indicated by its name, may or may not have been the case.

If any object to the supposition as "unscientific," then we will say that the tree of the knowledge of good and evil stood in the garden as the *symbol* of man's moral trial, resting on this knowledge, and of the distinction of good and evil implied; and hence its name. In any case, it is clear that by this method it pleased God, exactly as science supposes in the case of a primitive man in whom what most distinguishes man as man existed rather as *germs* and *possibilities* than as developed powers, to bring to the apprehension of this being he had made the great idea of law, and obligation, of obedience or disobedience, of permission and prohibition, of reward and penalty—in the form of a visible and tangible *object*—an object-lesson, if any so choose to term it,—and in this way to begin man's moral and intellectual education. How consistent this is with what science insists upon in such a case, may be illustrated by imagining that the account in Genesis had been, in any measure, like that of Milton in "Paradise Lost." How the poet makes Adam capable of the profoundest reasoning upon metaphysical and theological themes, and puts into his mouth terms representative of abstract ideas which were hardly familiar ones even in Milton's own time, is well known to every reader of the poem. Anything approaching this in the Genesis narrative would, undoubtedly, supply the hostile critic with a dangerous weapon. But read the account as it stands, and how is it possible for science to even cavil, as to the precise point now in question?

It may possibly be said that it is inconceivable that such tremendous consequences to a whole race of human beings should by a perfect moral ruler be made to turn upon the act of a being like this primitive man, done under the circumstances supposed. But I am not aware that the Scripture any where teaches that upon this one act of disobedience, simply as *an act*, standing by itself, all those consequences *did* turn. It was not the partaking of the fruit, but the *disobedience*; and the disobedience, itself, not as a mere act, but as the first step out of the way of right, sure to be followed by others, with endless depraving, and hence ruinous, results. The words, "thou shalt die of death," are not the mere utterance of arbitrary penalty; they announce consequences sure to follow, and which not even God could prevent, unless it had suited his purpose in the creation of man to make him a being to whom moral trial should be a thing impossible.



## III. THE COLLOQUY WITH CAIN.

In the colloquy of Jehovah with Cain only two words occur which can properly be called abstract terms, and these are illustratively so accompanied as to lose very much of the abstract quality. These two words are "sin" and "punishment"—the latter being "crime" in Lenormant's translation, and "iniquity," in that of Conant. The use of the former of these words is, in its connection, quite remarkable. Jehovah says to Cain: "When thou hast done well dost thou not lift it up [thy countenance']? And in that thou hast not done well, sin lies in ambush at thy door, and its appetite is turned toward thee; but thou, rule over it." Sin is here a wild beast, and in the form of that vivid object-lesson it is represented to Cain. When Cain says, after the deed of murder is done, and the doom of the murderer is declared, "My crime is too great for me to carry the weight of it," whatever abstract quality may be in the word "crime" is nearly lost in the manner of its conception. There is no indication that Cain laments his crime *as a crime*; rather it is as a *burden* whose "weight" he dreads. Physical experiences of this nature have quite as much to do with the idea he has of his own guilt and its consequences, probably much more, than any conception of the moral quality of his act in killing his brother.

Then the method Jehovah uses in bringing his crime clearly before his consciousness, and the language of Cain himself are equally to our present point. "Where is Abel, thy brother?" God asks. "Is it my business," the sullen criminal replies, "to look after my brother, as he himself keeps one of his own flock? Am I my brother's keeper?" Mark, then, what the Divine Voice says to him: "What hast thou done?" A deed which has not yet even a name. "The voice of thy brother's blood cries toward me from the soil." Cain had seen that blood, which ought to have been so sacred to him, sink into the soil. How vividly is his fearful guilt brought home to him as God gives it thus a voice of accusation! Could science represent to us the scene more in perfect consistence with its own theory as to primitive man?

The penalty visited upon Cain is in a like manner significant. There is a difference among translators as to whether we shall render "Jehovah gave a sign to Cain," or "placed a mark on Cain." The latter is Lenormant's rendering. It does not much matter, to my present purpose, which of these be taken. The essential fact is that the divine wisdom did not appoint to this first murderer that penalty which, later, was ordained for all such as he. Cain is made the monument of his

own crime: "a fugitive and a vagabond," whom even "the soil of the earth" which had drunk his brother's blood would curse, and protected against the violence which he had visited upon pious Abel, only by a divine interposition. In what other way could the growing families of earth be so impressed with the hatefulness of such deeds as this which Cain had done, and in what way could he himself be so deeply punished? The time had not yet come for the formulation of law; nor for expressing in the form of principle and precept what belongs to all human relations. Even the declaration, "each one of you *is* his brother's keeper," could not yet be comprehended with the breadth of meaning such words now have. But whoever looked upon Cain, an oak splintered by the lightning of Jehovah's just wrath, a marked and branded man, against whom even "the soil of the earth" uttered its testimony, *knew* that God abhors murder and will surely punish it.

#### IV. THE SONG OF LAMECH.

The limits of this paper will allow of but one example more. By common consent what is called the song of Lamech is the oldest poetical production, if we may so term it, now extant. Conant's translation of it is as follows:

"Adah and Zillah, hear my voice,  
Wives of Lamech, give ear to my word.  
For I have slain a man for my wound,  
And a young man for my hurt.  
For sevenfold should Cain be avenged:  
And Lamech seventy and seven."

Lenormant's runs thus:

"Adah and Zillah listen to my voice!  
Wives of Lemek give heed to my word!  
For I have killed a man for my wound,  
And a child for my bruise.  
After the same manner as Quain shall be avenged seven times,  
Lemek shall be seventy-seven times."

It would seem that now, after the lapse of something like a hundred years since the murder of Abel, the meaning of the divine fiat in regard to Cain had come to be misunderstood, or at least, by those who had an interest in so doing, misinterpreted. Lamech, one of his descendants, chooses to view him as a man heroically taking vengeance for a personal injury, and justified in so doing. He himself, a worthy offspring of the first murderer, and an equally worthy progenitor of those who were soon to "fill the earth with violence," in a like bloody manner avenges himself for the "bruise" he has received. These lines are his boastful song of triumph, addressed to his wives, as if sure of

their admiration. They are called poetry on account of their parallelisms, and the form of the expression; yet to us of this age they certainly seem not very highly poetical. All the more significant for us are they, for this very reason. While they show how rapidly that seed of evil which "man's first disobedience" had planted in the world was coming to the harvest, they also illustrate the fact that man was still the primitive man, his range of ideas limited, his power of expression equally so. Why do not the scientists themselves fix upon this very song of Lamech as proving what they claim, that "the primitive speech of mankind was of the rudest character, devoid almost utterly of abstract words, unfit for the use of any kind of men save such as were in the earliest stages of thought?"

It is possible that interpretations and inferences such as are here suggested may require some modification of the views commonly held concerning primitive man, among believers in the Bible as an inspired book. But is it not also quite likely that many of these views have been taken fully as much from the poem of Milton as from the history as written by Moses? It is not the Adam of "Paradise Lost," but the Adam of Genesis whom we must try to conceive of in a right way. Nor do we imagine it to be necessary to Christian doctrine in any phase of it, that we should view the first man as gifted with faculties and attainments already mature. He was not the semi-brute of the materialists, but neither was he the wonderfully gifted and expert being Milton has made him seem to us. He was enriched with faculties and potencies in which was foreshadowed the whole career of humanity; he was made capable of learning, in the ways God chose for teaching him, those things which imply all obligation and all destiny; he had the royal gift of intelligence and the royal prerogative of moral freedom; to him it was given to "name" all terrestrial things and all living beings on the earth, and to be creation's voice in all the marvels of speech and all high testimonies of praise to the Creator;—but *he began at the beginning*. In this light inspiration itself pictures him for us; and when "science" imagines that in declaring his condition as a primitive man it declares some new thing, it is just carried away by another of its many delusions.

**THE MEN OF THE GREAT SYNAGOGUE.**

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Possibly the most common traditional view of the Great Synagogue is, that it was a semi-miraculous body of men, organized by Ezra for the purpose of putting the Hebrew Scriptures into final shape, and composed of men who were contemporary with him and with one another. Some difficulties attending this view are obviated by supposing that the men who composed the Great Synagogue, instead of being contemporaneous, formed a succession extending through several generations. In direct opposition to both these views, many scholars assert that the Great Synagogue of tradition had no real existence, and that the accounts of it, which have come down to us, are mere Mid-rashic enlargements of the account of the great convocation described in Neh. VIII.—X. Still a fourth view, well presented in the article on the subject in McClintock and Strong, and in the sources whence that article is taken, is that the Great Synagogue was a somewhat permanent body, organized at the time of the convocation of Nehemiah.

In the face of these conflicting views, it must be admitted that the state of public knowledge in the matter is somewhat nebulous and uncertain. Does it follow that what has commonly been cited as the evidence of the Great Synagogue concerning the Scriptures is equally uncertain? Must we wait until the current differences regarding the Great Synagogue are cleared up, before we venture to make further use of this evidence? To answer this question in the negative is the object of the present article.

## I.

Let us first examine a few specimens of the traditional testimonies concerning the Great Synagogue.

Maimonides, that most illustrious of Israelitish scholars, who flourished in Spain in the latter half of the 12th century, sums up the Israelitish traditions in a classic passage which is often cited in works on the subject. The following citation of it is translated from Ugolino, Vol. I., Col. 12. "By the Consistory of Ezra are understood the men of the Great Synagogue, to wit: Zacharias, Malachi, Daniel, Hananias, Misael, Agarias, Nehemias, son of Hechelias, Mardocheaus, Belsan, Zorobabel, and many wise men with them. In all they were 120

elders, the last of whom within the number 120 was Simon the Just, who received the oral law from all these, and was high priest after Ezra."

This passage gives an outline of the whole tradition. Passages containing parts of it are numerous, and are of all dates back nearly to the time of Jesus.

Rabbi Nathan, the Babylonian, is said to have been the vicar of Simon II., A. D. 140-163. The Talmudic treatise "Pirke Aboth," attributed to him, is said to contain a mention of the Gemara, showing that passages in it did not receive their present form earlier than about 300 A. D. But probably no one would claim that the two opening sections are later than the days of Nathan himself. These sections are thus translated by Robert Young:

1. "Moses received the law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets delivered it to the men of the Great Synagogue. They said three things: "Be deliberate in judgment; train up many disciples; and make a fence for the law.'
2. "Simon the Just, was of the remnant of the Great Synagogue. He used to say, 'On three things the world standeth,—on the law, and on the service [of God], and on gratitude for kindness.'"

Here we have it assumed, as a familiarly known fact, that there had been a body of men later in date than those properly known as the men of the Great Synagogue.

For convenience, the two following citations are from Robertson Smith's lectures on the Jewish Church, from notes eight and three on Lecture VI. Different from the "Pirke Aboth" is the work entitled "The Aboth by Rabbi Nathan," printed in the editions of the Talmud among the appendices or Apocrypha, after the Talmud itself. From this Smith quotes: "At first they said that Proverbs, Canticles and Ecclesiastes are apocryphal. They said they are parabolic writings, and not of the Hagiographa. So they prepared to suppress them, till the men of the Great Synagogue came and explained them." And from the Midrash to Ruth, which the article "Midrash" in McClintock and Strong dates at about 278 A. D., he quotes: "What did the men of the Great Synagogue do? They wrote a book and spread it out in the court of the temple. And at dawn of day they rose and found it sealed. This is what is written in Neh. IX. 38."

The celebrated passage from the Talmudic treatise "Baba Batra,"

in which the authorship of the several books of the Hebrew canon is declared, is cited in many of the books of reference. The following copy of part of it is, except the inserted Hebrew letters, from the English edition of Smith's Bible Dictionary: "Jeremiah wrote his own book, the books of Kings and Lamentations. Hezekiah and his friends [reduced to writing] the books contained in the memorial word **משק**, Isaiah, Proverbs, Canticles, Ecclesiastes. The men of the Great Synagogue [reduced to writing] the books contained in the memorial word **קנרג**, Ezekiel, the 12 lesser prophets, Daniel and Esther. Ezra wrote his own book, and brought down the genealogies of the books of Chronicles to his own times. \* \* \* Who brought the remainder of the books [of Chronicles] to a close? Nehemiah the son of Hachaliah."

Stuart, in his *Work on the Canon* (Andover ed. of 1872, p. 268), quotes as follows from the Commentary of Rabbi Solomon Jarchi (A. D. 1040-1105), upon this passage. "The men of the Great Synagogue wrote out Ezekiel, who prophesied in exile. And I know not why Ezekiel did not write it out himself, except that prophecy is not given for any one to write it in a foreign country. They wrote it out after they returned to the holy land. And so, in respect to the book of Daniel, who lived in exile; and so, in regard to the volume of Esther. And as to the 12 prophets, because their prophecies were brief, the prophets did not themselves write them down, each one his own book. But when Haggai, Zechariah, and Malachi came, and saw that the Holy Spirit was about to depart, inasmuch as they were the last prophets, then they rose up and wrote down their prophecies, and joined those of the minor prophets with them, and thus made one large book, so that they might not perish on account of their smallness." (The translation is slightly changed from the English of Prof. Stuart.)

Since Ezra figures as the founder of the Great Synagogue and its work, we must add a specimen of what tradition says about him. Dr. Bissell translates the classic passage in 4 Esd. XIV., as follows, beginning at the 20th verse, where Ezra is represented as himself speaking: "The world therefore lieth in darkness, and they that dwell therein are without light, since thy law is burnt; therefore no man knoweth the things that are done by thee, or the works that shall begin. But if I have found grace before thee, send the Holy spirit into me, and I will write all that hath taken place in the world since the beginning, which were written in thy law, that men may find a path, and that they who

live in the later days may live." Then the account says that Ezra, at God's command, gave notice to the people not to seek him for 40 days, took five rapid penmen with him, and retired "into the field." Then a peculiar drink was given him, "and when I had drunk of it, my heart streamed over with understanding, and wisdom grew in my breast, for my spirit strengthened my memory. And my mouth was opened, and shut no more. But the Most High gave understanding unto the five men, and they wrote the visions of the night which were told them, which they knew not. And they sat 40 days; but they wrote in the day time, and at night they ate bread. But I spake in the day, and was not silent by night. In 40 days they wrote 94 books." The Syriac adds: And it came to pass, when the 40 days were fulfilled, that the Most High spake, saying—The first that thou hast written publish openly, that the worthy and unworthy may read; but keep the 70 later ones, that thou mayest deliver them to such as are wise among the people." There is here some uncertainty, both as to text and as to date. Bissell dates the work A. D. 89-96.

We must not take time further to look over the original authorities for the traditions concerning Ezra. The passages are numerous, and are freely referred to in the Bible Dictionary articles and other current sources of information. Lord Henry says, in Smith's Bible Dictionary, that the traditions attributed to Ezra, "the settling of the canons of Scripture, and restoring, correcting and editing the whole Sacred Volume according to the threefold arrangement of the Law, the Prophets, and the Hagiographa, with the divisions of the *pesukim*, or verses, the vowel-points handed down by tradition from Moses, and the emendations of the *Keri*." Ezra is said to have been destined to be the medium through which the law was to be given, except that Moses antedated him, so that it was only possible for Ezra to be the *second* giver of the law. He is said to have introduced the present alphabet, in place of the one formerly used, to have written most of the later books, to have established synagogues; and indeed, the variety of matters attributed to him is almost endless.

## II.

These specimens of the evidence are taken quite at random, and, for quality, probably represent the whole. So far as the reaching of definite results as to the actual character of the Great Synagogue is concerned, the field is not promising.

Etheridge, pp. 18-22, summing up the evidence, says that Ezra,

B. C. 458, "associated with himself some of the most eminent men of the age, as an organized Synod or College, commonly called the Great Synagogue." He says that it comprised such men as Haggai, Zechariah, Zerubbabel, &c., and "terminated with the life of Simon the Just, its last surviving member. The entire number of which it was composed is said to have been 120, in a succession stretching through a period of about as many years." He represents the Great Synagogue as engaged in "collecting, authenticating, and defining the canonical books of the Old Testament, in multiplying copies of them by careful transcription, in explaining them to the people themselves, and in establishing an agency for the inculcation of the Word of God upon the people, in" the institution of synagogues.

It cannot escape attention that this summary of Etheridge is quite different from that of Maimonides. Etheridge makes the duration of the Great Synagogue to be about 120 years. To make this number, he dates the death of Simon about 320 B. C. The date he assigns to Ezra is 458 B. C. Hence he either dates the organization of the Great Synagogue 18 years later than that, or else dates its close 18 years before the death of Simon, or adjusts his numerals in some other similar way. But Josephus says that Jaddua the high priest died at about the same time with Alexander the Great, that is, about 323 B. C. The death of Simon can hardly have been less than 30 years later. Besides, Maimonides carefully includes Daniel and his three companions among the members of the Great Synagogue. This institution, as he describes it, must have begun to exist before the middle of the sixth century B. C., and must have continued in existence more than two and a half centuries.

Etheridge is perhaps a good representation of the men who hold the traditional view. Considering the treatment of the evidence which this view involves, it is no wonder that men like Krochmal and Graetz have attempted to establish entirely different views. And as the matter now stands, it can hardly be expected that persons who are not experts will adopt, with very decided intensity of conviction, any of the conflicting views now advocated.

Fortunately, for purposes of Biblical study, it is not necessary to adopt either. So far as testimony concerning the Bible is concerned, we have to deal, not with the real or supposed institution known as the Great Synagogue, but with a succession of men who, on any theory, may appropriately be called the men of the Great Synagogue. This



distinction has not been emphasized as it should be, but it is a true distinction. And it is important; for however confused the evidence may be concerning the institution, the evidence concerning the men is, at all important points, clear and indisputable.

This succession of men, from Daniel to Simon the Just, actually existed. The proof of this fact is not affected by the fabulous elements contained in the evidence. It is certain that these men were historical characters and not myths. It is now impossible to make out a list of 120 historical names and say, 'These are the names of the 120 men whom tradition groups as the men of the Great Synagogue.' It is equally impossible to deny that such a list may once have existed. But however it may be as to the number of them, the men themselves were the statesmen, governors, prophets, high priests and other prominent men of their times.

Secondly, it is certain that these men, Daniel, Ezra, Jeshua, Nehemiah, Haggai, Zechariah and the others, were somewhat prominently occupied with studies in the ancient scriptures of their people. Daniel (IX. 2) "understood by *the books*, the number of the years concerning which was the word of the LORD to Jeremiah the prophet." In Ezra VII. 6, Ezra is described as "a ready scribe in the law of Moses, which the LORD God of Israel gave." In V. 11, he is "Ezra the priest, the scribe writing as scribe the words of the commandments of the LORD and his statutes upon Israel." In the next verse, he is "Ezra the priest, the ready scribe of the legislation of the God of the heavens." Similar language concerning him is used in Neh. XII. 26, 36, and throughout Neh. VIII. 10. In these chapters, Ezra, Nehemiah and others, who figure, in the tradition, as men of the Great Synagogue, are represented as engaged in a systematic attempt to spread the knowledge of the law of the LORD.

Thirdly, whether these men formed a special organization by themselves or not, they were contemporaneous with organized arrangements for the care of the sacred books, and are likely, many of them, at least, to have belonged to these organizations. Perhaps only Ezra and Zadok (Neh. XIII. 13) are personally called scribes; but we learn from I Chron. II. 55, that the scribes were somewhat numerous, and existed in recognized organizations or "families."

Fourthly, it needs no additional argument to prove that these men, whatever be the truth concerning the so-called Great Synagogue itself, may, as a succession of men, fairly be called by the descriptive term "the men of the Great Synagogue."

Nor, fifthly, does it need argument to show that, among these men of the Great Synagogue, Ezra is pre-eminently the representative man. He was by no means the first man in the succession. Daniel and his three friends were earlier. So were the men who led the first expedition in the return from the exile. But Ezra was the man whose spirit dominated in the work done by this succession of men. The later books of the Old Testament attributed to him special prominence in it. He was a priest. He was a leader. He was a great man. He had prophetic gifts. But none of these respects, in which he was so great, is chosen by which to characterize him. His characteristic, as we have seen, is that he was a scribe. Moses does not stand out more clearly as the great legislator of the Bible, or David as the great singer, or Solomon as the great builder, or Josiah as the great reformer, than does Ezra as the great scribe. These facts, put in connection with the role which tradition has assigned to him, point out distinctly that he had something very remarkable to do with the digesting of the writings of the Hebrew Scriptures into their final form.

Inadvertently the Septuagint translators, in Ezra VII. 11, have given us a pretty distinct intimation as to what the common opinion of their day was concerning the nature of the work of Ezra. The Hebrew of that verse is, "Ezra the priest, the scribe writing as scribe the words of the commandments of the LORD." The Greek translators, instead of reading the second סֵפֶר as סֹפֵר, *writing as scribe*, read it סֵפֶר, *book*, making the translation to be, "Ezra the priest, the scribe of the book of the words of the commandments of the LORD." The generation to which these translators belonged evidently regarded Ezra as in some important and peculiar sense *the* scribe of the LORD'S Bible. Doubtless they were mistaken in translating, but it is a mistake of the sort which quite strikingly shows what their preconceived opinions of the matter were. We have here a notice of Ezra's Old Testament work, additional to those contained in the Old Testament itself, some hundreds of years earlier, and vastly more trustworthy than that in chap. XIV. of 4 Esdras.

Summing up the whole matter, the uncertainties concerning the Great Synagogue itself are not of such a nature as to forbid our accepting, at whatever value may properly belong to them, the testimonies concerning the Biblical work done by the men of the Great Synagogue.

**GLIMPSES AT THE SYRIA OF THE PRESENT.**

[Adapted from the Juedische Literaturblatt of Magdeburg.]

BY REV. D. TEMPLE.

The old Tyropæum valley, which cuts the city of Jerusalem from north to south and extends from the western hill of the city (the falsely so-called Mount Zion) to the hill of the Temple has been from most ancient times the industrial quarter. It is in these densely peopled lanes and streets that the degeneracy and decline of the Jewish people is most evident. By a long stay in the Orient one becomes accustomed to many things that are found here, and yet ever and again he is most unpleasantly surprised by unwholesome odors and accumulations of filth encountered in the narrow lanes of this quarter, swarming with an unwashed population. Numerous vaulted alleys and covered passage ways afford opportunity for this general filthiness, for in their obscure nooks and corners are piled together things of every kind in all stages of putrefaction and decay. In the eastern bazaar alley which extends in a southerly direction into the Jewish quarter are, if possible, greater accumulations of filth and refuse than elsewhere. Small work and antiquarian shops and wine rooms that are scarcely enticing, abound in this locality.

Disgusting to a stranger are the meat markets, which in unappetizing appearance and disease-breeding odors excel even those of the moslem bazaars. The ground near them is soaked with the blood of slaughtered animals; bloody heads of lambs and goats are piled in front of the markets, and hides as soon as removed are stretched upon the surface of the street in order to be tanned, in the easiest way, by the feet of the multitude that unceasingly passes.

The people of this quarter give the impression of a physically degenerate race. A pale, sickly look characterizes them all. The women are small and scantily built, generally with blonde or reddish hair and gray or light blue eyes. The cut of their clothing reminds one of European style, but the large white linen cloth, which they wind about the head, banishes from their appearance the last element of grace. Among the men there are occasionally found some of remarkably large stature, yet even these have a haggard look.

A very large portion of the Jews at Jerusalem live, as is well known, upon the charity of their wealthy European co-religionists

without further occupation than the conduct of religious study and exercises. These last consist in maintaining regular prayers and are commonly carried on under the direction of their European benefactors.

Of Jewish craftsmen there are but few, chiefly stone cutters and workers in a limited way in metals. The Bazaars of Jerusalem are not to be compared with those of Cairo, or of Damascus. Excepting, perhaps, the products of certain saddlery and shoemaking establishments, there is nothing to be seen in their vaulted and gloomy shops that lays any claim to originality or good workmanship. It is evident enough that their stock in trade is designed exclusively for the poorest class of Jews, and for Bedouins. The grain and fruit markets with large heaps of various kinds of grain, are interesting. Here one meets many Bedouins from the Hawian and Jericho valley. Their women bring milk, cheese, oranges, lemons, cucumbers and olives to sell; and, at a convenient distance from their husband, sit down upon the ground with their wares before them in decorated metallic vessels, or upon palm-leaf baskets. Of inns for caravans Jerusalem has but few, a fact explained by the lack of extensive trade and industry.

The unwearied commercial spirit of the Jewish race is throughout Syria, checked by fear of the government to which, under an oppressive and exhausting system, a wealthy Jew is legitimate plunder. There is, however, in the city of Jerusalem a large number of small Jewish traders and merchants, and in respect to honesty and trustworthiness they stand in the same good repute as the modern Arabians,—a repute which the Christian merchants of Syria do not in general enjoy.

Among the Ashkenazim there are said to be at the present time a number of very wealthy families who have wandered to Jerusalem from other lands. Besides a first precaution to put themselves under the care of their consul, they take others also, and live in the simplest manner possible, avoiding all display which might draw upon them the eye of the Turkish government. The synagogues and numerous costly buildings for charitable institutions, erected here by the families of Rothschild and Montefiore, and by associations of large Jewish firms in England, France and Germany, have, during the last few years, extended considerably the Jewish quarter.

That a real improvement in the distressing state of the political relations of the Jews at Jerusalem would not be brought about by these lavish contributions of their co-religionists, was, and still is, perfectly

clear to the persons whose interests are concerned. Upon the recognition of this fact was based the now almost forgotten scheme to found a great Syrio-Jewish colony in old Gilead and Moab. An area of 600,000 hektors, at present inhabited by nomadic Bedouins, was to be the territory of this new Jewish kingdom. At its head was to stand a prince of Jewish race, but he was nevertheless to be under the supremacy of the Turkish government. The entire plan was laid before the Sultan by the English embassy, and no decided opposition was encountered. The initiatory steps toward compassing the financial part of the undertaking were successful. The scheme involved the construction of two railroads,—one from Joppa to Jerusalem, the other from Haifa to the country beyond Jordan; and of a canal from the Mediterranean to the Gulf of Akabat. The leading spirit in this enterprise, which, as appears, aimed at financial rather than religious objects, is reputed to have been a well known English diplomat.

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#### NOTES FROM ABROAD.

BY REV. JOHN P. PETERS, Ph. D.

M. Halevy has recently suggested an explanation of נִסְרִי, the name of the Assyrian idol in whose temple Sanherib was murdered by his sons, so plausible as to appear almost self-evident when once suggested. It is known from the inscriptions that a favorite god of Sanherib was *Nusuku*. M. Halevy's suggestion is that נִסְרִי (2 K. XIX., 37, and Is. XXXVII., 38) is a clerical error for נִסְרִי.

There are to be two new instructors in Old Testament theology at Leipzig next semester, of whom one will be Dr. Wilh. Lotz, author of the valuable little work entitled *Die Inschriften Tiglathpileser's I*. His *Habilitations-Schrift* (thesis presented when he qualifies as instructor) is on the Sabbath, as to the origin of which in Babylonia he offers a very ingenious, if doubtful, explanation. The primary meaning of the root (Heb. *Shabhath*, Arab. *Sabata*) is *cut off*. The ancient Babylonian method of reckoning, derived from the non-Semitic, antecedent races, as was also the observance of the Sabbath itself, was by sixes. Business engagements were accordingly entered into for six days as the natural unit, and so a time-reckoning of six business days became established. That which separated one six days from another was the day of *cutting off*, or the sabbath, which was hence established as the day of complete rest—the day on which the king “shall not eat flesh cooked with fire.

shall not change his garments, \* \* \* \* shall not pour out a drink-offering; \* \* \* \* the priest shall not give oracles in secret places; the magician shall not lay his hand on any sick man, &c."

A valuable addition to Baer's Old Testament texts recently made is *Libri Danielis, Ezræ, et Nehemiæ.....cum præfatione Francisci Delitzsch, et glossis Babylonicis Friederici Delitzsch*, from the press of Tauchnitz. There are also a large number of valuable *appendices critica et masoreticæ*, and a synopsis of the grammar of Biblical Aramaic. The following are examples of explanations, from the Babylonian, of the curious and puzzling names and forms appearing in the three books mentioned: שָׂרָרַךְ is *Sudur-Aku, command of (the god) Aku*; עֶבֶר-נִגְוָה is *Abad Nabu, servant of Nebo*; מַלְצָר (explained in the 8th edition of Gesenius from the Persian *mel, wine*, and *cara, head*, hence *master of the wine, butler*) is *massaru, prefect*, the double letter of the Babylonian being resolved in the Hebrew into לָצַ. This valuable little work costs in Germany somewhat less than 40 cts.

Among other missionary associations of students at the University of Leipzig is an *Institutum Judaicum*, for the conversion of the Jews. As a means towards attaining the desired end the members, about 30 in number, seek to familiarize themselves with Jewish doctrines and modes of thought, and Prof. Franz Delitzsch, under whose patronage the *Institutum* was started two years since, kindly devotes an hour each week to the interpretation with the members of some Jewish work. This *semester* it is the Mishna tractate on the feast of tabernacles with Bertinoro's (rabbinic) commentary. Similar societies exist at Halle and Erlangen.

*Fahrbücher fuer protestantische Theologie*, first number for 1883, contains an article from Prof. A. Merx, of Heidelberg, on the value of the LXX for Old Testament text criticism. The article is a very severe criticism of Smend's new (2nd) edition of Hitzig's commentary on Ezekiel. Merx complains that Smend has totally disregarded the LXX as a means of amending the numerous corruptions in the Hebrew text of Ezekiel, and has thus changed Hitzig's work of 1847 for the worse. He insists strongly on the importance of comparing the LXX as an independent source with the massoretic Hebrew text.

A fourth edition of A. Dillmann's Commentary on Genesis has appeared (Hirzel, Leipzig, 1882). It is the 11th number in the series of *Kurzgefasste Exeget. Hand-bücher*. The first two editions, 1852 and 1860, were by Knobel. The third edition, 1875, like the present, by

Dillmann of Berlin. The whole work has been carefully revised, but the changes are especially numerous in the first eleven chapters. Notice has been taken particularly of the Wellhausen criticism, and of the Assyriological and archæological work of Schrader, Frdr. Delitzsch, Lenormant, and Halevy. There is also a more careful and thorough separation of the documents of which Genesis is composed. The critical and archæological amendments are numerous, but from a theological point of view the changes are insignificant. Prof. Dillmann maintains his former views with reference to the connection and priority of the various documents of the Pentateuch, while the in general more conservative Delitzsch has in this particular gone over to the Wellhausen school. Dillmann designates these documents as A, B, C, D, and holds this to be their chronological order, also that A and B are more closely connected than B and C, the latter belonging rather with D. The Wellhausen school holds that Q (the priest codex, according to some P), the A of Dillmann (1st chap. of Gen., etc.) is the latest in date, being exilic or post-exilic. According to them the Deuteronomist (D of Dillmann) is the oldest, after which come the Elohist (B) and Jahvist (C), these two again having been separately worked together. This Dillmann has elsewhere described as 'a standing of things on their heads.'

In his fourth edition, Prof. Dillmann has been able to consult the proof-sheets of Prof. Schrader's new edition of *Keilinschriften und das Alte Testament*. The last named work has just appeared as we write. It will be noticed more fully next month.

A former pupil of Dr. Schrader, Dr. Fritz Hommel, *Privat-Dozent* at Munich, has published a book entitled: *Die Vorsemitischen Kulturen in Aegypten und Babylonien* (Otto Schulze, Leipzig, 1883). This is Vol. I.<sup>2</sup> of an encyclopædic work projected by the author on "The Semitic peoples and languages, as a first attempt at an encyclopædia of Semitic philology and archæology." The author is able, but he writes too much. One natural consequence is hasty statements, which must afterwards be retracted. In Vol. I.<sup>1</sup> of this series (*Die Semiter und ihre Bedeutung fuer die Kulturgeschichte*) he denied the ethnographical value of the 10th chap. of Genesis. In the present work, under the influence of Prof. Frdr. Delitzsch's *Wo lag das Paradies?* he retracts this, and makes very considerable use of that chapter, adopting, with one important exception, Wellhausen's division. Wellhausen divides as follows: Q; vs. 1, 2—5, 6, 7, 20, 22, 23, 31, 32; Jahvist,—8—18, 21, 25—30; R. (Reviser), 24. Hommel denies the Jahvistic

character of 8—12, removes them from the 10th chapter entirely, and places them after XI, 1—9. An example of unsafe transformation of hypothesis into indubitable fact is the statement that the genealogy of the Phœnician characters can be traced with certainty to the hieratic form of the Egyptian hieroglyphics.

Increased knowledge gives increased importance to the pre-Semitic culture of Babylonia. La Couperie and his school of Sinologists maintain the derivation of Chinese culture and Chinese writing from that source, and some Assyriologists ascribe the history of the creation and the flood in Genesis, astronomical and scientific terms, weights, measures, and the like, to the same origin. Under these circumstances great interest cannot but be felt in anything calculated to throw light on that ancient civilization, the people who developed it, the language they spoke, etc. The best known authority on the subject of the language is Dr. Paul Haupt, *Privat-Dozent* at Goettingen. Before this reaches the *Student* a small book will have appeared from his pen on the Sumerian-Akkadian language, a somewhat enlarged form of a paper read by him before the Oriental Congress in Berlin in 1881, and published in the proceedings of that body. Unfortunately the work is disfigured by 30 pages of polemics against Dr. Hommel, who disputes with Haupt the priority of the discovery of two dialects, Sumerian, or southern, and Akkadian, or northern, in the pre-Semitic Babylonian.

The Semitic Assyrian and Babylonian, is every day advancing towards such a state of codification by means of grammars and dictionaries that it must soon be fully available for purposes of comparative etymology. The last number of the *Proceedings of the Society of Biblical Archaeology* in England, contains an introductory paper on Assyrian grammar, the first of a series, by T. G. Pinches. About Easter of 1883, an Assyrian grammar, by Haupt, is expected. There is now appearing in Leipzig a dictionary or glossary to the II. and IV. vols. of Rawlinson's Inscriptions, by Dr. J. N. Strassmaier, of the Society of Jesus. At Easter, Prof. Frdr. Delitzsch will go to London to work on his Assyrian dictionary, which must not be expected to appear, however, for a couple of years.



## INTRODUCTORY PAPER UPON ASSYRIAN GRAMMAR.

Assyrian was the tongue of the inhabitants of the district extending from the shores of the Persian Gulf on the south, to Armenia on the north, and from Elam and Persia on the east, to Phœnicia on the west. The people who spoke this language formed, originally, one nation, but split, in ancient times, into two, each having its own king. Notwithstanding, however, this separation, and the enmity which these two nations afterwards bore toward each other, the speech of each remained, even to the last, practically the same, the differences being so slight as hardly to amount to provincialisms.

An examination of the construction of the Assyrian language, presented to us in the numerous inscriptions, indicates that the people who spoke it were early separated from intercourse with the other Semitic tribes, and their language, therefore, struck out a course especially its own, and the difference between Assyrian and the other Semitic tongues is often very great. It is especially in the verbs that this departure is to be seen, and for this reason it has been thought well to treat of them first.

If it be really the case that the so-called permansive tense is a late formation (and there is every reason to regard it as such), then the same must be said for the corresponding tense (the perfect) in the other Semitic languages. Even at the time when the separation of the various tribes took place, however, the tendency to form this tense existed, and it was then most likely in full use, but confined to the third person: To the latest times any participle form could be used in Assyrian as a permansive, and take the endings of that tense. Another departure from the usage of the Semitic tongues, is the partial change of meaning of the forms in *u* (in Hebrew the Pual and Hophal, and in Arabic the passive forms of the various conjugations). Assyrian most likely had, at first, both the ordinary forms, and those having *u* as the vowel, but without any distinctive meaning, at least such as is found in Hebrew and Arabic. The examples of these forms which exist, that is, forms having the vowel *u* between the first and second radicals, or after the voice-formative, are only to be found in the infinitive and permansive of the intensive (Piel) stem, and the same tenses of the Shaphel. These forms have almost wholly replaced those in *a*, and have not necessarily a passive meaning.

Other verbal differences also exist. The primitive forms, in Assyrian, are to be found, to a great extent, in the various other Semitic tongues, the chief difference being that the Shaphel conjugation is in full use. The most striking thing, however, is the regular use not only of those secondary forms which insert the letter *t*, but also of those longer and more interesting tertiary forms which insert the particle *tan*, indicating either speed or frequency.

To the above list of interesting verbal differences may be added the strange Niphal forms of those verbs weak of the first radical, in which the *n* either with or without a vowel between, is doubled—evidently indicating a nazalization of the vowel representing the lost or weakened consonant: and those secondary (and tertiary) Niphal-forms which, dropping their *n* before the inserted *t*, will perhaps, help to explain the Hebrew Niphal infinitive (הִקְטִיל). The importance, also, of the real tense-distinctions attached to the long and short forms of the imperfect, can-

not be overlooked, and it is proposed, in these papers, to give many examples of their use for comparison.

Assyrian is also much richer in pronominal roots than the other Semitic tongues. For the first person singular of the personal pronoun, for example, no less than six words or forms are to be found, and for the second person singular the same number. The greater part of those expressing the first person are formed from the root *iau*, and this word being, as it really seems, the Assyrian representative of the Heb.  $\text{אָנִי}$  "to be," shows how, clashing with the Assyrian form of the word Jehovah (*iau*), the divine name fell into disuse in Assyrian, and was replaced by *ilu*, a word probably of Akkadian origin. The importance of Assyrian in the science of Semitic philology will therefore readily be seen.

The Assyrian tongue seems, in the earliest times, to have been that of the inhabitants of the south or Babylonia. Large colonies, however, were probably sent out northwards, and the language was, in this way, taken almost as far as the mountains of Armenia. Long before this emigration the Assyrian (or, to speak more correctly, Babylonian) language came into contact with a speech of an entirely different character and genius—the Akkadian, and its dialect, Sumerian. It can easily be understood, therefore, that, as the two peoples were in close contact, the Assyrian language became greatly changed, a number of foreign words being introduced, and the grammar being, to a certain extent, modified, and made something like that of the Akkado-Sumerian language. Assyrian, however, kept to the last its distinctly Semitic character, and, while taking in freely words borrowed from the Akkadian, nevertheless retained in use most of the Semitic equivalents of those words, so that it was seldom needful to draw from a foreign source except for the purpose of bringing greater elegance into the composition.

Assyrian, like most other tongues, had dialects, but, in consequence of the newness of the study, their peculiarities are not easily detected. Most of the texts come from Nineveh and Babylon, and only give, therefore, examples of the language spoken at those places. Judging from these texts, one would say that not only the spelling, but also the composition of the phrases are based, to a great extent, upon tradition and usage, the style being modelled upon ancient translations of the Sumerian and Akkadian records, of which both nations had copies, and for this reason not only the written, but also the spoken language, seems hardly to have differed. It was in Assyria, however, that the clearer and purer pronunciation was kept, and a more careful use of the case-endings of the nouns, &c., observed. The true folk-speech is undoubtedly to be found in those interesting letter-tablets in which the people are to be seen in the more ordinary occupations of life, though not entirely apart from officialism. It is in this popular language that those ground-texts of the science of Assyriology, the Achæmenian inscriptions, are composed.

In the very cities, however, where the classical language was most used, seems to have been a tongue, or, rather a form of speech, of a rougher kind, in use among the trading population. How far this language really differed from the literary language it is impossible to say, for the texts which have come down to us contain only the technical terms of trade needful to the occupation of the people, and a free use is also made of those ideographs which render the language, at times, so puzzling to the modern student.

In Babylonia, these trade-documents were always written by the professional scribe, who belonged, at least to some extent, to the learned class, and who observed, therefore, the traditions which he had learnt at school. This custom of employing professional scribes was also, most likely, in force in Assyria. These scribes seem to have possessed, besides the Assyrian or wedge writing, also a knowledge of the Phœnician characters, as the dockets sometimes written on the edge of these trade-tablets show. To these documents and their Phœnician legends, as well as to the correspondence-tablets, must we look in order to gain an insight into the tongue of the more common people of those ancient empires. These trade-dockets also indicate that not only (as shown by the bilingual lists and syllabaries) were the Assyrians aware of the trilateralism of their language, but that they also had a knowledge, in some cases, of the original forms of their own weakened verbal roots.—*Theo. J. Pinches, in the Proceedings of the Society of Biblical Archaeology.*

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### ➤ EDITORIAL NOTES. ◀

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**The Last Number.**—Those of us who are immediately interested in the success of THE HEBREW STUDENT feel very grateful for the kind reception accorded to the last number. Many letters and notices of a complimentary nature have been received. If there had remained a doubt as to the wisdom of the undertaking, or as to the demand for such a journal, that doubt has been dispelled. If we may believe what is said,—and why may we not believe it—there is a work to be done which can be done only by a periodical of this character. It is for us, therefore, *to go on* and, in spite of the many difficulties which, of necessity, beset such an undertaking, to continue the work in the line, and according to the policy marked out.

It was a surprise that the import of the editorial on *Scholarly Ministers* in the last number should have been misunderstood, as it seems to have been. In ascertaining the meaning of a writer, many things must be considered, e. g., the time, circumstances, the nature of the subject, the character of the writer, etc., etc. Would a journal, whose sole purpose it is to incite ministers to study, and to be scholarly, encourage them to avoid scrupulously the study of *all texts* in order that they may be saved the trouble of considering the various views which have been propounded? Perhaps editorials should not be ironical.

In this connection it is but right to apologize for the miserable proof-reading done in the case of Prof. Newman's article: *Professor Strack on the Pentateuch*. "Regard," p. 151 (line 10 from bottom), should have been "regards;" on p. 152, "investigations" (line 16 from bottom), should have been "investigation;" "Tracer" (line 6 from bottom), "traces." On p. 153, "their" (line 9 from top), should have been "these," and "undeniably" (line 9 from bottom), should have been "undeniable." Our proof-reader, it is to be hoped, will hereafter exercise more care.

**Notes From Abroad.**—We feel confident that our readers will appreciate and be profited by the Notes from Germany, published in this number. It is recogniz-

ed, the world over, that the Germans are the leaders of thought in the line of study in which we feel most deeply interested. This does not mean of course that the scholars of other countries adopt their views, or that no work of this kind is done outside of Germany. It is well known that in no other country do men give themselves up so entirely, so unreservedly to research and investigation; in no other country do men go down so deep. This "depth," to be sure, is often bewildering to the American scholar, who feels that less "depth" and greater clearness would be more profitable; yet no scholarship is upon the whole so highly esteemed as *German* scholarship. In view of this fact, it is a matter of the greatest importance for us to acquaint ourselves with what is doing on the other side. The studies, opinions, and movements of the world's greatest Biblical scholars, men whose names have become household words, should and, indeed, do interest us. Our readers may regard these "Notes" as reliable. They are from the pen of one who is in a position to gather such items, and who, at the same time, is familiar with the subject-matter which he collects. It gives us pleasure to announce that similar notes will be forthcoming in each number.

**The Society of Biblical Archaeology.**—This learned Society held the first meeting of its thirteenth session (1882-83) November 7th. The President of the Society is Samuel Birch, D. C. L., LL. D., etc. The character of the Society may better be inferred from the subjects of some of the papers which were presented, e. g.—(1) Demotic Papyrus containing the malediction of an Egyptian mother on her son embracing Christianity, by M. E. Revillout; (2) Some Recent Discoveries bearing on the Ancient History and Chronology of Babylonia, by Theo. G. Pinches; (3) Papers upon Assyrian Grammar, by the same. We have taken the liberty of reprinting from the "Proceedings of The Society" the Introductory Chapter of these Papers upon Assyrian Grammar. It is well for us to know something of the general character of this language, to which references at the present time are so common. One cannot imagine the influence which the discoveries already made, and yet to be made, in this department, will have upon the Biblical languages and history. The great energy with which the work is carried on in spite of innumerable difficulties, promises well for the future. Will our readers not read this "paper" carefully?

**The "Higher" Criticism.**—What is meant by the so-called "higher" criticism as contrasted with "lower" criticism? Is it true that the "higher" critics without warrant adopted a term which savors of assumption? Is it the case, as many suppose, that "higher" criticism means rationalism, and "lower" criticism, orthodoxy? Dr. Briggs, in his article in the November number, *The Literary Study of the Bible*, answered these questions, and he did yet more: he made a strong and telling plea in behalf of "Christian" criticism, in opposition to what on the other hand may be termed "Skeptical" criticism:—

"The study of Biblical literature is appropriately called Higher Criticism to distinguish it from Lower Criticism which devotes itself to the study of original texts and versions. There are few who have the patience, the persistence, the life-long industry in the examination of minute details that make up the field of Lower Textual Criticism. But the Higher Criticism is more attractive. It has to do with literary forms and styles and models. It appeals to the imagination and

the æsthetic taste as well as to the logical faculty. It kindles the enthusiasm of the young. It will more and more enlist the attention of the men of culture and the general public. It is the most inviting and fruitful field of Biblical study in our day. We will not deny that the most who are engaged in it are rationalistic and unbelieving, and that they are using it with disastrous effect upon the Scriptures and the orthodox faith. There are few believing critics, especially in this country. There is also a wide-spread prejudice against these studies and an apprehension as to the results. These prejudices are unreasonable. These apprehensions are to be deprecated. It is impossible to prevent discussion. The church is challenged to meet the issue. It is a call of Providence to conflict and to triumph of evangelical truth. The divine word will vindicate itself in all its parts. These are not the times for negligent Elis or timorous and presumptuous Uzzahs. Brave Samuels and ardent Davids who fear not to employ new methods and engage in new enterprises and adapt themselves to altered situations, will overcome the Philistines with their own weapons. The Higher Criticism has rent the crust, with which Rabbinical Tradition has encased the Old Testament, overlaying the poetic and prophetic elements with the legal and the ritual. Younger Biblical scholars have caught glimpses of the beauty and glory of Biblical Literature. The Old Testament is studied as never before in the Christian Church. It is beginning to exert its charming influence upon ministers and people. Christian Theology and Christian life will ere long be enriched by it. God's blessing is in it to those who have the Christian wisdom to recognize and the grace to receive and employ it."

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→BOOKS: NOTICES.←

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

**THE MOSAIC ERA.\***

Dr. Gibson's former book on the "Ages before Moses" attracted no little attention. This is another venture in the same line and with somewhat less satisfactory results. It is a series of Biblical expositions, addressed to a miscellaneous audience. The present subject does not perhaps yield itself to as picturesque a treatment as that of the Creation and the Fall, or the call and migrations of Abraham. Dr. Gibson has grappled manfully with the problem of making an interesting exposition of the Jewish ritual. There are twenty-four lectures, treating of the period between the Egyptian bondage and the death of Moses. Each lecture is brief, fairly instructive and pervaded by an evangelical spirit. Just what is the amount of assistance which the discussion would furnish to a clergyman, is difficult to determine. It is an attempt to expound a difficult subject and we feel that the result is sometimes neither "fish nor flesh," that while in their original use the lectures may have been highly useful, it was at least hazardous to challenge criticism by putting them into permanent book form. In them the author of course merely touches the deeper questions of criticism.

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\*THE MOSAIC ERA, A series of Lectures on Exodus, Leviticus, Numbers and Deuteronomy: by J. Monro Gibson, D. D. Cl. 8vo., pp. 345. Price, \$1.50. New York, A. D. F. Randolph & Co.; Chicago, S. A. Maxwell & Co.

but a note upon the names "Jehovah," "Israel" and "Christ" shows that much thought and that of no mean order, has been interwoven with the often meagre and unsatisfactory thread of his exposition. The mechanical execution of the book is all that could be desired.

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#### THE CHRISTIAN SABBATH.\*

This little book contains a thoroughgoing discussion of the Sabbath question in a nutshell. The author takes his stand on the statement of the Westminster Confession that the observance of the Sabbath is "a positive, moral and perpetual commandment, binding all men in all ages," and endeavors to substantiate this position by a two-fold Biblical argument from the Old and New Testaments, showing that the commandment to observe the Sabbath was in force from the Garden of Eden, and was by no means set aside but rather enforced by Christ and the Apostles. Two more points are dwelt upon, that the change to the first day of the week is Scriptural and that the State is in duty bound to compel the observance of the Sabbath, because its own existence is bound up in its observance. The book is thoroughly sound, lively and vigorous. The author's whole soul is engaged in the discussion and he strikes no uncertain blows at those who would undermine the obligation to observe this day. Indeed if any criticism were to be made upon the performance, it is that the tone is a little too dogmatic and pugnacious. But as a tract for the times it is a note on the right side, and with this one qualification we heartily commend it. Of the Old Testament argument, to which our attention was particularly directed, it may be said that it cannot be excelled as a piece of condensed constructive argumentation.

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#### GALILEE IN THE TIME OF CHRIST.†

This work "originally appeared as an Essay in the January and April numbers of the *Bibliotheca Sacra* for 1874." It has, however, been virtually re-written. In its present form, it is a classic on this subject.

The author has evidently consulted all works that could possibly shed any light on the matter in hand. The references given are of great value. His judgment on all questions involved is an independent judgment, and as a result, he has dealt some vigorous blows at the commonly accepted notions of Galilee and its inhabitants. He shows it to have been "a region of great natural fertility and richness." As against Strabo, he contends that the cities of Galilee "were, with a very few exceptions, occupied by a Jewish population." He holds that Ritter, Hausrath and others are wrong in representing the Galileans as restive under the restraints of law; and he institutes a comparison which is quite in their favor. The fact that the Galileans were "champions of the law," and in Jerusalem were

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\*THE CHRISTIAN SABBATH: Its nature, design and proper observance, by the Rev. R. L. Dabney, D. D., LL. D., Hampden-Sydney, Va. Philadelphia, Presbyterian Board of Publication. Cloth, pp. 83.

†GALILEE IN THE TIME OF CHRIST. By Rev. Selah Merrill, D. D. Boston, Congregational Publishing House. 16mo. XIII, 159 pp.

to be found "the champion of traditions" is rightly emphasized. The representation which is given of the character of the Herods (p. 98) deserves consideration. The conclusions of the author are doubtless correct in the main.

The book should be studied by all readers of the Bible. It is time that we had done with slandering Galilee in general, and Nazareth and its inhabitants in particular. This work is worth many times its cost.

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#### THE BEGINNINGS OF HISTORY.\*

The author of this volume has been before the reading public for some considerable time. In the department of Antiquities he is regarded as a high authority. Prof. Brown, in his Introduction, speaks of "his versatility, energy, rapidity in work, and retentive memory" as remarkable. From the same source we learn that he has been by turns traveler, excavator, essayist, decipherer, grammarian, historian, editor, instructor, and can point to productive labor in all these pursuits. The views advanced by Prof. Lenormant are quite different from the traditional one held by most of us. More interest attaches to the views from the fact that the author is a Catholic, and emphasizes quite strongly his Christian belief. The standpoint of the author is given in his preface, as follows: "That which we read in the first chapters of *Genesis*, is not an account dictated by God himself, the possession of which was the exclusive privilege of the chosen people. It is a tradition whose origin is lost in the night of the remotest ages, and which all the great nations of western Asia possessed in common, with some variations." This tradition is substantially the same as that lately discovered in Babylon. It was carried from Ur of the Chaldees by Abraham's family, at which time it was already fixed, perhaps in written form. The biblical account of the "Beginnings" is "parallel with statements of the sacred books from the banks of the Euphrates and Tigris." The question, of course, comes up as to the divine inspiration of the account. The author's view is that the difference between the Israelitish account and that of the other nations is in the *spirit* which animates the former. They are the same account, and the parts follow in the same order, but the signification is entirely different. While the features remain the same, there is between the narrations "all the distance of one of the most tremendous revolutions which have ever been effected in human beliefs." This difference is explained by some as the result of "development," but by the author it is regarded as "the effect of a supernatural intervention of divine Providence." Such in brief is the point of view from which Professor Lenormant works. He gives us first *The Biblical Account*,—his own translation and rearrangement of the Hebrew text of Genesis I.-XI, 9. From this translation, while entirely too much liberty is taken with the text, one may get a more vivid idea of the contents of the narrative than from

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\*THE BEGINNINGS OF HISTORY, according to the Bible and the traditions of Oriental Peoples. From the Creation to the Deluge. By Francois Lenormant, Professor of Archaeology at the National Library of France. (Translated from the Second French Edition.) With an introduction by Francis Brown, Associate Professor in Biblical Philology, Union Theological Seminary, New York, Charles Scribner's Sons. For sale by Jansen McClurg & Co., Chicago. 8vo. pp. 588. Price \$2.25.

the authorized version. Then follows a Comparative study of the Biblical Account and of Parallel Traditions. The matter is divided into eight chapters: (1) The Creation of Man; (2) The First Sin; (3) The Kerubim and the Revolving Sword; (4) The Fratricide and the Foundation of the first city; (5) The Sethites and the Qainites; (6) The Ten Antediluvian Patriarchs; (7) The Children of God and the Daughters of Men; (8) The Deluge. Five important Appendices follow: (1) The Cosmogonic Accounts of the Chaldæans, Babylonians, Assyrians, and Phœnicians; (2) Antediluvian Divine Revelations among the Chaldæans; (3) Classic texts relating to the Astronomical system of the Chaldæans; (4) Tables of the Chaldæo-Semitic Calendar and other Semitic Calendars; (5) The Chaldæan Account of the Deluge. Transcription of the Text with Interlinear translation. With reference to the book as a whole it may be said: (1) That no where else can one obtain the mass of information upon this subject in so convenient a form; (2) that the investigation is conducted in a truly scientific manner, and with an eminently Christian spirit; (3) that the results though, as stated above, very different from those in common acceptance, contain much that is interesting and, to say the least, plausible; (4) that, the author while he seems in a number of cases to be injudicious in his statements and conclusions, has done work in investigation and in working out details which will be of service to all, whether general readers or specialists; (5) that, to use the words of Prof. Brown, "in the interests of religion to say nothing of scholarship, we cannot afford to reject conclusions which are put forward in such an exceptional spirit, except on rational grounds established as the result of temperate and candid argument."

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## ►THE HEBREW STUDENT.◄

VOL. II.

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No. 8.

### THE HIGH-PLACES.

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We need not stop on the etymology of the word **בְּמָה** as its meaning is abundantly certified by the passages in which it occurs.\* Poetically it is used of heights—hills and mountains—in the proper sense of the term, e. g., 2 Sam. I., 19, (cf. v. 25):

“The pride of Israel was wounded on thy *heights*;  
How are the heroes fallen!”

So of the heights as the fortresses of a country, whose possession determines who shall rule, Deut. XXXII., 13.

But in prose the word means, in by far the largest number of cases, *a high place, as a place of worship—a sanctuary*, whether of Jehovah or of other gods. The choice of such places for worship is perfectly natural as being (in the popular conception) nearer the heavens. Not to go outside the Bible, we find that the Canaanites chose such localities for their altars—as Baal Peor worshipped at the mountain called by his name. Every page of Jeremiah gives us evidence that the Israelites, so far at least as they worshipped false gods, chose elevated places.† Further, the altars of Jehovah were in many cases on heights.

\* Gesenius assumes the root **בָּמָה** which is said to be equivalent to **בְּמָה**, but under **בְּמָה** we find no meaning that will account for our **בְּמָה**. In the Thesaurus, the same author supposes the word borrowed from some non-Semitic people. Besides the Hebrew, it occurs only in the Moabite stone. The Syriac *bīm* is from the Greek.

† Compare Jer. II., 20; XIII., 27; XVII., 2 with 1 Kings, XIV., 23; 2 Kings, XVI., 4; XVII., 10. In all these cases, the place of worship is described as a **בְּמָה**, generally in connection with **עַץ רֵעֵן**. That the worship is idolatrous, so far as these passages are concerned, seems to admit of no doubt.

Other testimony as to the veneration of hills and mountains presented by Baudissin in his essay

In the Patriarchal period, we find Abraham directed to "one of the mountains" in the land of Moriah (Gen. XXII., 2) as the place for the sacrifice of Isaac. Bethel where he built an altar (Gen. XII., 8), and where Jacob had his vision and afterwards built an altar (Gen. XXXV., 1), seems to have lain on a hill. Moses also built an altar in remembrance of the victory over Amalek, possibly on the same hill on which he had stood himself during the battle (Ex. XVII., 15). The same leader commanded the erection of an altar on Mt. Ebal (Deut. XXVII., 4-7), and the command was carried out by Joshua (Josh. VIII., 30). These instances are enough to show the general custom of choosing elevated places as places of worship. Not all of these are designated as **בָּמֹת**; not any of them in fact is so designated. But testifying to the custom, they explain why *bama* (originally a hill) came to mean a place of worship generally.

The author of the book of Kings uses this word in its general sense, to include all places of worship aside from the Temple at Jerusalem. To get an adequate idea of these sanctuaries, we must go back to the times before the monarchy. In the period of the Judges, we find various places mentioned where at least occasional worship was offered. In some of these the presence of the Ark and the Tabernacle seems to be presupposed, in others it cannot be. The first instance is in connection with Bochim. The Tabernacle was established at Gilgal by Joshua and was still there according to Judg. II., 1. The account reads: "And the messenger of Jehovah (**מַלְאֲכֵי-יְהוָה**) came up from Gilgal to Bochim" and recounted the mercies of God and the ingratitude of the people. "And it came to pass as the messenger of Jehovah spoke these words to all the children of Israel, that the people lifted up their voice and wept, and they called the name of that place Bochim, and they *sacrificed there to Jehovah.*" The question is whether the messenger of Jehovah was a man or an angel. If the former, this is a distinct case of sacrificing aside from the Tabernacle. If the latter, we are puzzled by his going up *from Gilgal*. Generally an angel is described as coming directly from heaven. If this were an angel, the event is parallel to the other instances of sacrifice in the period of the

"*Heilige Gewässer, Bacine und Hohen bei den Semiten*" (in his *Studien zur Semitischen Religionsgeschichte*, II. 1878), may be mentioned. The proper names Bamoth Moab and Baal Hermon point in this direction; and we know from abundant ruins that Hermon was the site of numerous temples. Tacitus speaks of Carmel as a mountain and a god worshipped on the mountain. Sinai was a holy mountain to the heathen Nabataeans. The Syrians under Ben Hadad regarded the God of Israel as a "God of the hills" (1 Kings, xx., 23, 28). This does not, however, necessarily imply more than that the country of Israel was hilly.

Judges, the most of which are occasioned by a theophany or special divine appearance\*.

After a theophany, Gideon builds an altar to Jehovah calling it Jehovah Shalom, "unto this day it is yet in Ophra," Judg. VI., 24. As an altar is for sacrifice, it is to be presumed that this one remained in use until the time the account was written. There is no evidence that the author means to identify this first altar spoken of, with the one connected with the [idolatrous] worship afterwards mentioned, Judg. VIII., 27. The altar of Gideon became a *bama*.†

The sacrifice offered by Manoah in the open field, was in connection with a theophany, but seems not to have established a precedent. We hear nothing further of the place or altar and cannot count this among the *bamoth* (Judg. XIII., 15—20). Jephtha, however, in making his agreement with the elders of Gilead spoke all his words "before Jehovah in Mizpah," which seems to indicate a sanctuary of some kind (Judg. XI., 11). Similar language is used in the account of the war against Benjamin. There the congregation came "to Jehovah" at Mizpah (the western place of this name of course). They inquired of God before each attack (Judg. XX., 18, 26), however, at Bethel where the Ark was (v. 27). At the same time, the regular place of worship seems to have been at Shiloh, for there was the yearly "feast of Jehovah" (XXI., 19). The account seems to indicate that in other cases than the well known disaster at Eben-Ezer, the Ark was carried from one place to another. It still remains a problem, however, why it was not carried to the army in the field, if it was once moved from Shiloh to Bethel.

The event just alluded to—the capture of the Ark by the Philistines—seems to have been followed by the destruction of the sanctuary at

\* It is a question whether we may count among the *bamoth* Shechem, where Joshua delivered his farewell address (Josh. XXIV., 1, and verses 26, 27). Here the whole congregation stood "before Jehovah"; this phrase is used often of appearing before the Tabernacle, which however is not said to have been at Shechem during the life of Joshua. Further, Joshua "raised a great stone there under the oak which is in the Sanctuary of Jehovah," אשר במקדש יהוה. Later we find Shechem the seat of idolatrous worship only (Baal Berith), though the fact that Rehoboam chose it as the place of his coronation may indicate that it was regarded as a sanctuary. Joshua did not sacrifice there.

† This was actually a hill. It may be well to notice, however, that the word *bama* was applied to low lying places, as Jeremiah speaks of the *bamoth* of Tophet which as is well known was a valley, Jer. VII., 31. This verse speaks also of *building* הבנות והתפת. From this and similar passages, it is inferred that small artificial hills or mounds were made on which or by which the altars were erected. This is then the reason why the *bama* may be overthrown. Is it not more likely, however, that the *bama* first came to designate the place of worship with its attendant buildings, and that these (the בנות) are alluded to in the passages which speak of building or tearing down (נתן) in 2 Kgs. XXIII., 8? In some cases the בנות were evidently tents, as Ezek. XVI., 16; and these might easily be burnt, cf. 2 Kgs. XXIII., 15.

Shiloh. In the subsequent period, covered by the life of Samuel and the reign of Saul, we find the following data for our inquiry. In 1 Sam. VII., 4-13, Samuel gathers Israel at Mizpah. They draw water and pour it out "before Jehovah," fast that day and confess their sin. The Philistines hear and come against them. Samuel then takes a sucking lamb and offers it to Jehovah as a whole burnt-offering for Israel, and Jehovah answers him (verse 9). This Mizpah is the same to which the tribes came in the war against Benjamin as noticed above. After the deliverance there wrought, Samuel made it a habit to perform a yearly circuit as judge, returning to Ramah his home where he *built an altar* (VII., 17). It is probably here that we are to locate the interview of Saul with the Seer narrated in chapter IX. The passage is difficult; but we gather from it that it was customary to sacrifice on the *bama*, and that the people had just finished the sacrificial meal when Saul appeared.\* Whatever may be thought of this Samuel promises Saul in chapter X. to come down to Saul to Gilgal and there "to offer burnt-offerings, to sacrifice sacrifices of peace-offerings." He also tells Saul that he will meet men going up "to God at Bethel, one bearing three kids"—we should naturally suppose for sacrifice. In the same connection, we find the phrase "Gibeah of God" (X., 5), which has been interpreted as making Gibeah also a place of worship. At any rate there was there a company of prophets and a *bama*. The next mention of sacrifices is at Gilgal (XI., 15) whither the people came to make Saul king.

Gilgal also is the scene of Saul's rejection (1 Sam. XIII., 8-14), or at least of his rebuke. After waiting for Samuel to come to the camp, he became impatient, especially as he saw his troops scattering from him. He therefore had the offerings brought and sacrificed. Samuel arrived directly afterwards and, when informed what had been done, he said: "Thou hast done foolishly, thou hast not kept the commandment of Jehovah thy God which he commanded thee. For now Jehovah had established thy kingdom forever: but now thy kingdom shall not endure." The question arises, What had Saul done that was wrong? Some suppose he had trespassed upon the priestly prerogatives in sacrificing in person. But nothing of this kind is indicated in the account itself, and it would in fact be possible to suppose with *Keil* that

\* Samuel had been with the people and had given instructions to have a piece laid aside (for Saul). He had then gone back to the town and on the way met Saul, whom he brought with him. On the *bama* here, was a building with a *לשכה*. It might be remarked by the way that in X., 12 *הבית* seems to be an error for *הבית*.

a priest was present in the camp. The language of Samuel points to the disobedience of a special injunction laid upon Saul—"the commandment of Jehovah thy God which he commanded thee." If it had been a violation of the ritual law the words would have been "which he commanded Israel" or "which he commanded us." We find no indication in the text that the sacrifice was considered by Samuel to be wrong in itself. Similarly, we find no condemnation of Saul's building of an altar (XIV., 35), but the simple announcement "this was the first of his building an altar to Jehovah," as if he had afterwards built others.

Samuel took with him a calf to Bethlehem, on occasion of the anointing of David, and sacrificed it, inviting the elders of the city (1 Sam. XVI., 1—5). The clan of David were accustomed to hold a yearly sacrifice in the same place (XX., 6). The Tabernacle had now been set up at Nob (XXI.).

One of the first acts of David's reign after he was fully established at Jerusalem, seems to have been to bring up the long neglected Ark from Kirjath Jearim (2 Sam. VI.). The fact that so much of the history now centres in the new capital, leaves us in comparative ignorance of the rest of the country. But the occasional glimpses we get, show that worship is still carried on at other sanctuaries. Absalom asked permission of David to pay a vow to Jehovah at Hebron (2 Sam. xv., 7—9, cf. v. 12), without exciting surprise or suspicion on his father's part. David in his flight came to the top of Olivet "where they were accustomed to worship God" (2 Sam. xv., 32). David himself erected an altar at the threshing-floor of Arauna the Jebusite. This, however, was in consequence of his vision of the angel of destruction, and moreover by divine command (2 Sam. XXIV., 18).

The book of Kings opens with the attempt of Adonijah to secure the throne. In company with Joab and Ebiathar the Priest, he went down to the Stone of the Serpent near En Rogel and sacrificed sheep and oxen and fatlings (1 Kings I., 7, 9).\* Soon after comes the well known apology (III., 2): "Only the people were sacrificing on the *bamoth* for a house was not yet built to the name of Jehovah until those days. And Solomon loved Jehovah to walk in the statutes of David his father—only he sacrificed and burnt incense on the *bamoth*. And the king went to Gibeon to sacrifice for there was the great

\* As one is tempted to translate *בָּנִים* by *slay* in this passage, it is perhaps worth while to notice that so cautious an interpreter as *Keil* understands the text to speak of a solemn sacrificial meal, such as usually accompanied a coronation. Compare the case of Absalom at Hebron noticed above. It is a question moreover whether the verb ever means simply *to slay*.



*bama*; a thousand burnt-offerings he sacrificed on that altar." It is evident from this passage that the *bamoth* were something of long standing. The people were accustomed to sacrifice—מִזְבְּחִים on them, and kept it up as did the king himself noticeably at Gibeon. It is not certain that the writer means to imply that the Pentateuch allowed a multiplicity of altars until the time when the temple should be built. His language may be taken simply to state that the people had *more* excuse at this period than after the building of the temple.\* However that may be, we hear of no effort by Solomon even after the building of the temple, to put a stop to the popular custom; and no intimation is given that any one denounced it as in itself sinful. We find, indeed, that the *bamoth* became the seat of a corrupted (syncretistic) worship. In his later days, Solomon built *bamoth* (or a *bama*) to Chemosh and to Molech on the Mount of Olives (1 Kings XI., 7). This however need not be reckoned here, as it was done under the influence of his wives and for their especial benefit. Nor will we lay stress upon the idolatrous worship of Jeroboam I. of Israel, although it is altogether likely that he chose historic sanctuaries in which to locate his new images. (He is said, in 1 Kings XII., 31, to have made a *beth-bamoth* by the way.) But in the reign of Rehoboam, Judah also "built for themselves *bamoth* and *mazzeboth* and *asherim* on every high hill and under every green tree, and the *qadesh* was in the land." This points to Canaanitish influences. In itself this verse (1 Kings XIV., 23) might indicate that the *bamoth* also were an innovation. But aside from the history already traced, we have in the conduct of Asa evidence to the contrary. He is expressly described as a good king, who did right in the eyes of Jehovah like David his father, (XV., 11-14); and he reformed the worship. "He sent away the *qadeshim* from the land and removed the sticks (גְּלִילִים) evidently meaning the pillars and asheras) which his fathers had made. He removed his mother Maacah from her position as נְבִיָּרָה, because she had made an idol for an ashera; and Asa cut down her idol and burnt it in the Kedron valley." Yet in spite of all this, although he went so far "the *bamoth* were not removed" (v. 14). If Asa had tried to remove them and had been prevented by the people, it seems as though different language would have been used.†

\* We are informed in the second book of Chronicles (I., 3) that the Tabernacle was at Gibeon. It is difficult to see, however, how Solomon would be justified by this fact, so long as the Ark was absent. Moreover the language in Kings implies that Solomon visited more than one of the *bamoth*.

† The parallel passage in Chronicles is usually interpreted to mean this (2 Chron. XIV., 2).

Very similar language to what we find here, is used in regard to other good kings of Judah. Jehoshaphat "walked in all the way of Asa his father, he did not turn from it, in doing what was right in the eyes of Jehovah,—only the *bamoth* were not removed, the people still sacrificed and burnt incense at the *bamoth*." (1 Kings, XXII, 43). So Jehoash "did what was right in the eyes of Jehovah all his days, as Jehoiada the Priest taught him—only the *bamoth* were not removed,\* the people still sacrificed, etc." (2 Kgs. XII., 3, 4). The extraordinary thing here (if there be any one thing here more extraordinary than the others) is of course that the young king even under the influence of the High priest made no effort (so far as we are informed) to do away with the high places. The same language is used of Amaziah (2 Kgs. XIV., 3, 4). of Azariah (Uzziah) and of Jotham (XV., 4 and 34). On the other hand it is counted against Ahaz that he "sacrificed and burnt incense on the *bamoth* and on the hills and under every green tree." The specific character of this language seems to indicate that he did more than to make use of the traditional *bamoth*. Worship in the groves was especially associated with violations of morality and of Jehovah's law.

In the Northern kingdom, the rulers generally "walked in the ways of Jeroboam ben Nebat," so that no very certain conclusions can be drawn as to the attitude of the true worshipers of Jehovah towards the high places. Elijah seems nowhere to rebuke the people for deserting the Temple at Jerusalem; and, for the scene of his conflict with Baal's priests, he chose the broken altar on Carmel. He complains also at Horeb "thine altars have they broken down," where we might perhaps expect "they have forsaken Zion" (1 Kgs. XVIII. and XIX., 10).

The first attempt to do away altogether with the *bamoth* was made by Hezekiah. "He removed the *bamoth* and broke in pieces the *mazzeboth* and cut down the *asherah* and cut in pieces the brazen serpent which Moses made, for until those days the children of Israel were burning incense to it" (2 Kings XVIII., 4, 5). The reform did not take deep root, for Manasseh "built again the *bamoth*, which Hezekiah had destroyed;" at the same time, he added idolatry to this, even building additional altars in the Temple. Amon walked in the way of his father. But Josiah walked in the way of David. The most important event of his reign is the recovery of the book of the Tora. Its effect is well known. The king stamped out idolatry of every kind. "And

\* The formula in the cases quoted is the same—the *bamoth* did not remove רק הבמות לא כרו.

he brought the priests from the cities of Judah and defiled the *bamoth* where the priests had burned incense from Geba to Beer Sheba, and he pulled down the *bamoth* of the gates which were at the door of Joshua, Sheik of the city, at the left as one enters the city gate. Only the priests of the *bamoth* did not go up to the altar of Jehovah in Jerusalem, but they ate unleavened cakes among their brethren" (2 Kgs. XXIII., 8, 9). This sentence is noticeable as informing us that [artificial] *bamoth* were erected in the city gates, as also that no one seems to have disputed the claims of the priests of the *bamoth* to be true priests of Jehovah, though they were not allowed to exercise their function in the Temple. The zeal of Josiah extended over what had been the Northern kingdom where also he destroyed the *bamoth*, whose priests had a fate very different from that of those in Judah as just mentioned. This is the last that we hear of these sanctuaries in the book of Kings. The successors of Josiah are however described as men who did evil; and we may readily infer that the old abuses returned under these weaklings: as in fact the book of Jeremiah shows that idolatry was rife. After the captivity, no one thought of any sanctuary outside of Jerusalem except the Samaritans with their rival temple on Gerizim.

The object of this paper is simply to call attention to the problems in Old Testament inquiry suggested by the history of the *bamoth* thus briefly sketched. They may be stated as follows:

1. What is the attitude of the author of the book of Samuel towards the Ark and the Tabernacle? Does he find the worship on the various high places regular or justified *ad interim* by the capture of the Ark?
2. How can we account for the action of Samuel, Solomon, Elijah and the very best men among the kings of Judah before Hezekiah in regard to the *bamoth*? Did they have access to the Tora in its written form and if so how did they understand its prohibitions?

The provisions of the Pentateuch itself are not perfectly clear or at least not perfectly agreed upon. In the first body of laws given at Sinai in immediate connection with the Decalogue, we find the now well known verse (Ex. xx., 24): "An altar of earth shalt thou make for me and shalt sacrifice on it thy burnt-offerings and thy peace-offerings, thy sheep and thy cattle: *in every place* where I make my name remembered I will come to thee and bless thee—בְּכָל-הַמָּקוֹם אֲשֶׁר אֶזְכֶּר. אֶת-שְׁמִי אֲבִיִּי וּבִרְכָתִיךָ. The natural interpretation of this language certainly seems to allow a multiplicity of altars. It has been

said\* that the law does not contemplate "coexisting sanctuaries in Canaan, but altars successively reared at different places in the wilderness." If so it is difficult to account for the כל, or to understand why the purpose of the writer would not have been served by saying במקום. The noun is used collectively as in the expression כל-הָאָדָם (Num., XVI., 32), which must mean *all the men*. Still the other passages in which this phrase is found, do actually refer to places visited in succession, and the altar of the earth, of this place, would then be "the wooden frame described Ex. XXVII., 1. ff.", filled with earth. Nothing is said about the earth in the description of the altar, and the next verse (Ex. XX., 25), which allows an altar of stones, is still a riddle. But we may let that pass; the verse would not be perhaps more than permissive at any rate, and we are thrown upon the more positive language of the other books. This is most distinct in Deuteronomy, as e. g. "Thou shalt not do so [like the Canaanites] to Jehovah thy God; but the place which Jehovah thy God shall choose from all thy tribes..... shall ye seek, and thou shalt come thither; And ye shall bring thither your burnt-offerings and your sacrifices, etc." (XII., 4-6; the same exhortation is repeated in the same chapter, verse 11, and elsewhere). This would seem definite enough, and it is evident that it was regarded by the later Hebrews as forbidding sacrifice elsewhere than at the one central altar. The apology offered by the book of Kings already noticed, has this language for its basis as had the reform of Josiah in all probability. Even though the Book of the Law in 2 Kings XXII. means the whole Pentateuch, the impression made on Josiah's mind must have been by the language in Deuteronomy. The legislation in Leviticus and Numbers has sometimes been supposed not to require unity of sanctuary. This however is a mistake. The description of the Tabernacle stamps it as the one sanctuary for the whole people. The offerings must be brought to *the* Tabernacle, offered on *the* altar, be presented by Aaron *the* Priest. In Leviticus (ch. XVII.) it is even forbidden to slaughter animals anywhere except at the door of the Tabernacle, probably to prevent sacrifice anywhere except upon the one altar. It is doubtful, however, whether we can count this prohibition as establishing the unity of sanctuary as a legal requirement for *all time*. It may have been intended to regulate the slaughter of cattle in the wilderness, and the prohibition is removed in Deuteronomy. The impression of the whole legislation remains the same—that the

\* By Prof. Green (Moses and the Prophets, p. 74 and p. 311).

Tabernacle was intended to be the single legitimate place of worship for the whole people even after their settlement in Canaan. It is so understood in the book of Joshua, where the tribes west of the Jordan rebuked the Reubenites and Gadites and the half tribe of Manasseh because they had built an altar—"to rebel against Jehovah our God" (XXII., 19). So had the trans-Jordanic people understood the law and had built the altar as a monument simply.

3. The attitude of the book of Kings as compared with the book of Chronicles,—is it the same on this point? This is part of the general problem of the harmony of the two books.

4. Finally, what was the attitude of the Prophets especially of the Northern kingdom towards the *bamoth* as opposed to a single sanctuary? From the time of Jeremiah all is plain. Isaiah also is in general easily understood, though it might be suspected that he, a resident of Jerusalem, would naturally emphasize the Temple. In regard to the other early prophets, however, we must think that the last word has not been spoken. An examination of their utterances lies beyond the scope of this paper.

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### THE RELATION OF THE OLD TESTAMENT TO THE NEW.

BY PROF. F. A. GAST.

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Christianity is the great goal toward which the development of revelation in all its earlier stages had been tending. From the beginning, Israel felt a sense of the relative character of its religion. It maintained this sense unimpaired through the best periods of its national life. It lost it only when, in the post-canonical age, Jehovism degenerated into a narrow and exclusive Judaism. The religion of the Old Testament is throughout a promise only, a shadow, a type. Its conscious and purest endeavors are toward something higher and better than itself. Christ is its Alpha and Omega, the ruling idea of its entire movement. Apart from Christ it has no meaning. Only in the light of Christ can it be rightly understood.

It is needful that we emphasize this truth. He who loses sight of it will wrong the religion of the New Testament, no less than that of the Old. The New has its historical foundation in the Old; and the Old reaches its deepest meaning in the New. Between the two there exists an *inward organic unity*.

This indeed has often been denied. In all periods of the Church's

history, some have attempted to divorce the New from the Old, and have refused to admit any other than an external connection. In the Patristic age, while the Ebionites regarded Christianity as only a higher form of Judaism, which aimed to realize the popular idea of the Messiah, the Gnostics viewed it as standing in irrepressible conflict with the Old Testament. In the eyes of Marcion, the chief representative of this tendency, the religion of the New Testament had worth only as it broke away from the traditional bonds of the Old. In the Reformation age, Socinus, while acknowledging a certain historical value in the earlier Scriptures, ascribed to them no higher dogmatic and religious importance than other Protestants ascribed to the Apocrypha. And in modern times the same disposition has often manifested itself, to deny the internal and indissoluble tie between the religion of Israel and the religion of Christ. Schleiermacher, especially, was so deeply impressed with what is new and absolute in the New Testament revelations that he failed to see the necessity of its historical mediation in the Old. In manifest injustice to the Mosaic religion, which he confounds too much with the later Judaism, he maintains that Christianity stands in no closer internal relation to it than to the pagan religions of Greece and Rome.

But it is becoming more and more evident continually, through a profounder study of the Bible, that the religion of the Old Testament is not indifferent to that of the New, and that the religion of the New is inwardly bound to that of the Old. They form an organic whole, pervaded by the presence of the same spirit of revelation. The attitude which Christ assumed toward the Old Testament was not one of hostility. He indeed opposed the degenerate Judaism of His age; but it is hardly necessary to say that the Judaism of the scribes is not identical with the Jehovism of the Prophets. The one, with its dead literalism and false national hopes, takes its rise only when the other begins to fall into decay. So far from placing Himself in antagonism to the true religion of the Old Testament, Jesus stood forth rather as its defender against those who, professing to be its friends, were yet in reality its most destructive foes. He lived in the Old Testament. His spirit was in large measure nourished by communion with its saints. He felt no disharmony between it and Himself. On the contrary, He saw in it a progressive movement of which He was Himself the predestined goal. The pious Israelite, in becoming a disciple of Christ, knew that he was not, as in this case a heathen would be, disloyal to the religion of his fathers. Jesus was no revolutionist; He was not even a reformer:

He was a fulfiller, in whom the Old Economy reached its appointed end. And the Israelite, in attaching himself to His person, felt an inward conviction that he was acting in obedience to the spirit of his earlier religion.

But while it is necessary to insist strongly on the internal unity of the two Testaments, it is equally necessary to observe clearly the broad *difference* between them. Here, as elsewhere, unity is one thing, uniformity quite another. The old religion cannot be elevated to the plane of the new; the new is not simply a higher stage of the old. Mosaism may give birth to Prophetism as a higher development of Old Testament religion; but neither Mosaism nor Prophetism can give birth to Christianity. The religion of the New Testament does not spring genetically from that of the Old. It is a new creation in the person of Christ, the absolute revelation of the eternal Word; and while this revelation is mediated by all the preceding stages of Old Testament history, and thus stands in strictest continuity with the earlier revelation to the people of Israel, it is the manifestation of something new and not merely the further unfolding of something old. There is a dividing line between the Old and the New, which must be carefully maintained.

This, it must be confessed, has not always been done. While the early Church happily escaped the dangerous error of opposing the New Testament to the Old, it was not so happy in avoiding the no less dangerous error of confounding the one with the other. This is true especially of the Alexandrine School, which saw only a difference of degree between the Law and the Gospel, and ascribed to the prophets in general the same high illumination which it ascribed to the Apostles. But even Augustine, and with him the other Fathers of the Church, failed to distinguish the two economies rightly from a theoretical point of view. Nor were the reformers more successful. Amid all the difference of external forms, they discerned no difference in doctrine, but regarded the dogmatic faith of the Old Testament as identical with that of the New Testament. And in the orthodoxy of the seventeenth century there was a complete identification, from the after effects of which we are still suffering.

The source of this error is not difficult to trace. It lay in a one-sided intellectualistic conception of revelation, as essentially, almost exclusively, a communication of doctrinal truth to the understanding; and since the truth of revelation can only be one, the older divines sought and supposed they found the theoretical teachings of the New

Testament, everywhere in the pages of the Old. The one was for them as rich a repository of *dicta probantia*, for the peculiar dogmas of Christianity, and quite as available, as the other. The mystery of the Trinity was as fully disclosed to Moses as to John. The saints of the Old Testament, the patriarchs and prophets, had at least the grand outlines of the Christian salvation before their vision; and though its full meaning was not perfectly clear to their minds, they stood, in an intellectual point of view, at no great disadvantage behind the Christian believer. In a word, for the theologians of an early age, as indeed, for many of this, almost the only distinction between the Old Economy and the New was this: that to believers standing in the former, salvation was something still future in fact, though, as foreshadowed by types and announced by prophecy, present to thought; while on the other hand, in the Christian Economy, salvation has actually been brought to pass, and believers, standing in this economy, possess in reality what the pious in Israel could only long for as an object of prophetic vision.

It is evident, however, to one who has a right conception of the historical character of revelation, that this is not the relation which the religion of the Old Testament sustains to that of the New. Such an abstractly supernaturalistic view wrongs the whole idea of salvation. It will not allow the divine to come into true union with the human. It ignores the natural in the vain dream of thus honoring the supernatural. Old Testament history ceases to be truly historical, and is transformed into a divine play. Patriarchs and prophets become mere automata in the hand of God, and with no independent life, they think, speak and act only as they are magically touched by a foreign power. Inspired men are regarded as the passive organs of the Holy Ghost; and from this point of view, it is not surprising that the rich treasury of New Testament truth, should be supposed to have been fully opened to Old Testament saints.

But if we would determine the organic relation of the two Testaments aright, it needs to be clearly understood that the word of revelation, as a communication of divine truth, cannot be sundered from the history of revelation, as a communication of divine life. It is a mistake to suppose that revelation is for the theoretical understanding simply; it is for man in the totality of his being, and consists in the gradual and progressive self-manifestation and self-communication of God, in order that man, and through him the creation in general, at the head of which man stands, may be filled and glorified with the



divine life, and that thus he may reach the perfection of his existence in God, and God may be all in all. Revelation is possible in a fallen world only in the form of redemption. In revelation, God comes into history more and more fully, until in the incarnation He reveals the fulness of His life in the bosom of the world's life, that he may redeem it from sin and glorify it in Himself. In Christ, therefore, we have the absolute revelation, for which all antecedent revelation served merely as a preparation, by educating man to apprehend by faith the glorious mystery of the Word made flesh.

The preparation, however, was necessary as well as real. The incarnation could be no abrupt, sudden phenomenon. As such it would have been magical, not historical. An actual entrance of God into history for the purposes of salvation could be effected only by conforming to the law of all history, the law of gradual progressive development. And in truth, this is the form which the religion of the Old Testament assumed. It is one life flowing in unbroken continuity from Abraham to Christ; yet, like all life, unfolding itself in a series of stages, in which the truth of each lower stage comes to an ever fuller and clearer expression in the higher stages, and in which each higher stage is adumbrated, and at the same time mediated from the beginning by the lower. Starting in the individual, it widens into the family, and then into the nation, to become at last a universal possession in Christ. It first takes the form of Promise, then of Law, and finally, in Prophetism, it looks to the breaking up of an old order of things, and the advent of a new.

In the very nature of the case, the religion of the Old Testament and that of the New must be inwardly conjoined. In both there is the presence of the same spirit, and together they constitute the one true religion, in which there are, indeed, stages of development, but no fundamental contradictions. United by one central principle, the formal side of which is revelation and the material side redemption, their aim is not primarily theoretical, to furnish the human mind with a knowledge of God, but practical, to bring salvation from God to man. And since knowledge and life are everywhere inwardly related, the doctrinal apprehension of salvation is necessarily conditioned by the actual history of salvation. There are stages of progress in the one as well as in the other; and if we fail to recognize this fact, we shall fail to comprehend the relation of the Old Testament to the New.

Salvation, not doctrine, is the grand aim of revealed religion. But the religion of the Old Testament, even in the highest stage of its

development, was incapable of bringing the true salvation. Promise might awaken the hope of it; the discipline of the Mosaic Law might generate the sense of its need; prophecy might point to its certain advent; but neither promise, nor law, nor prophecy could do more than prepare the way for its actual accomplishment. In this regard the religion of the Old Testament was only a shadow and type, not the reality itself. It was the religion of a salvation that was really coming in the divinely guided history of Israel, but which had not yet actually come; a religion in which the divine was mirrored in holy, yet external, symbolical and transient forms, in which the perfect life was as yet only an ideal hovering before the pious mind in the form of law; in which God and man, heaven and earth, were seeking to come, but never really came, into a living and abiding union.

Christianity, on the other hand, is the religion of a salvation, fully brought to pass; in which the divine is not enshrined in holy symbols, but personally incarnate in human form; which confronts the trembling sinner not as a threatening law, but as a life-giving power; in which God and man, heaven and earth, are really and forever one in Christ;—it is the religion of the incarnation, of the eternal reconciliation of all antitheses, and of the final glorification of all existence.

It is in this light that we must study the Old Testament records. Without its guidance we shall assuredly go astray. If, on the one hand, we ignore the teleological character of the Old Testament revelation, we shall be exposed to the danger of rationalism; for we shall be affrighted by the manifold difficulties of a critical, dogmatic and ethical kind, and fail to see that these lie on the surface only and do not touch the inner life. If, on the other hand, we lose sight of its historical character, we shall be betrayed into that exaggerated view of the Old Testament, which lifts it up well nigh to the level of the New. A forced exegesis will become necessary, and we shall read into the inspired record our own arbitrary conceits.

"*Vetus Testamentum in Novo patet, Novum in Vetere latet,*" is indeed true in the sense that the Old is the undeveloped germ, the New the ripened fruit. There is no New Testament doctrine that is entirely new and whose roots do not strike far back into the Old. On the other hand, there is no Old Testament doctrine that is peculiar to the Old and that does not assume a higher form in the New. It is not true, however, that New Testament doctrine in its New Testament form was present to the minds of Old Testament saints. Such an assertion would be at variance with historical fact.

## NOTES FROM ABROAD.

BY REV. JOHN P. PETERS, Ph. D.,

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Dr. Justus Olshausen, the Hebrew grammarian, is dead.

Hormuzd Rassam has returned to England, bringing with him some 12,000 inscriptions, the result of his excavations in Babylonia. These with the temple records and fragments of the Babylonian royal library which we possess, and the 60,000 contract tablets, chiefly from the archives of the great Babylonian banking house of Egibi, covering the period from 680 to 330 B. C., ought, when fully worked over, to make us tolerably familiar with the history, religion and social life of Assyria's powerful rival. For the pre-Semitic civilization of southern Babylonia, the excavations of M. de Sarzec, French vice-consul at Bassora, have yielded important results, although the work of decipherment has not yet been satisfactorily accomplished.

In Luthardt's *Zeitschrift* for December, 1882, C. I. Bredenkampf, *Privat-Dozent* at Erlangen, suggests a plausible amendment of the Massoretic pointing of Gen. xx., 17. The verse now reads: "So Abraham prayed unto God; and God healed Abimelech [i. e. did not kill him. cf. v. 7], and his wife, and his maidservants [concubines(?)], and they bare" (וַיֵּלְדוּ). Verse 18 is generally regarded by commentators as a gloss to explain וַיֵּלְדוּ [for a similar gloss, cf. John v., 4], and is, therefore of no value as a proof of the original pointing of וַיֵּלְדוּ. Bredenkampf would point וַיֵּלְדוּ, defectively written for וַיֵּלְדוּ, and translate: "Abimelech, and his wife, and his concubines, and his children," omitting v. 18 altogether. It is more natural and makes better sense, but is supported by no external evidence.

I noticed before the appearance of a fourth revised edition of Prof. A. Dillmann's commentary on Genesis. It is, I presume, known to your readers that this is only part of that author's work on the Hexateuch, two volumes of which (I. Genesis, II. Exodus and Leviticus) are now complete. Prof. Dillmann is at present working on Numbers and Deuteronomy, and Joshua is to follow. Partly this and other work, and partly lack of funds for such a purpose have prevented him from completing his publication of the Æthiopic version of the Old Testament (*Biblia Veteris Testamenti Æthiopica*). Vol. I (*Octateuchus Æthiopicus*), including Genesis — Ruth, appeared in 1853 (W. Vogel, Leipzig, 4to). Of vol. II. *fasciculi* 1 and 2 (Samuel and Kings)

were published at Leipzig at the cost of the *Deutsche Morgenländische Gesellschaft* in 1861 and 1871 respectively. Prof. Dillmann hopes shortly, perhaps this year, to give to the public through the aid of the same learned society Chronicles, Ezra, Nehemiah and Esther (Tom. II. fasc. 3). There will still remain to be published three volumes, containing the Prophets, Hagiographa (exclusive of Chronicles, Ezra, Nehemiah, Esther, Ruth), and the Apocrypha, of which latter Enoch and the Book of Jubilees have been published separately. Prof. Dillmann is, I believe, acknowledged to be the first of Ethiopic scholars, and it is earnestly to be hoped that he may be enabled to complete the important work of publishing the ancient Ethiopic version of the Old Testament scriptures. The *British and Foreign Bible Society* will not assist because Geez (Ethiopic) is a dead language. Either some learned society must furnish the requisite funds, or sufficient subscribers must be found to defray the expense of publication.

The revised and enlarged 2d edition of Prof. Schrader's KAT. (*Die Keilinschriften und das Alte Testament. Von Eberhard Schrader. Mit einem Beitrage von Dr. Paul Haupt. Giessen: J. Richterische Buchhandlung, 1883*), lies before me. The books of the Bible are here taken up in their order and commented upon by chapter and verse Assyriologically, in regard to history, geography, mythology, etymology, chronology, or whatever the passage in question suggests. (So at Nahum III., 8—10, he quotes the Assyrian account of the destruction of Thebes by Sardanapalus (Ashurbanihabal), and argues that with this event fresh before him the prophet is proclaiming the overthrow of Nineveh even as it had overthrown Thebes. He accordingly dates the prophecy about 660 B. C.) In this way the majority of the Biblical books come in for some notice, Genesis having by far the most space, and Isaiah coming next. In addition to this there are a chronological excursus and two glossaries, which together constitute the fullest Assyrian dictionary yet published, and a map by Kiepert. Dr. Haupt's excursus on the cuneiform narrative of the flood, with accompanying glossary, has also appeared separately. As usual with German books there is small pretence of indexing in our sense of the word. The Assyrian and Babylonian texts are given only in transcription. The author has the advantage of a very comprehensive knowledge, as also certain faults which ordinarily accompany such knowledge, notably a certain carelessness in some matters of detail. Prof. Schrader's past record is interesting. Prof. of Theology and Semitic languages he published at Zurich in 1869 his much revised edi-

tion of DeWette's Introduction to the Old Testament, a still standard work. As professor of Theology at Giessen (he is now in the philosophical faculty in Berlin) he began to turn his attention to the decipherment of the cuneiform inscriptions. In 1872 appeared the first edition of KAT., the first important book on the Semitic cuneiform inscriptions in the German Language. In the same year appeared ABK. (*Die ass.-bab. Keilinschriften*), and in 1878 KGF. (*Keilinschriften und Geschichtsforschung*). There are also several minor works. Scarcely middle-aged, he is the patriarch of German Assyriology, other Assyriologists being either his scholars or his scholars' scholars. On his work rest the Assyrian-Babylonian portions of Duncker's *Geschichte des Alterthums*, and Leopold von Ranke's *Universal History*, as also of the new editions of Gesenius' Dictionary, and Dillmann's *Genesis*. Besides Assyrian-Babylonian and Summerian-Akkadian, Prof. Schrader lectures on Syriac, Biblical Aramaic (Chaldaic) and Ethiopic. His doctor's thesis was, if I mistake not, on Ethiopic, and both he and Haupt, also a good Ethiopic scholar, lay much stress on the close connection of Assyrian and Ethiopic.

The revival last year of the old superstition that the Jews use Christian blood in their paschal ceremonies has called forth two books, one in Berlin, and one in Vienna, disproving the charge on Christian evidence. A curious commentary on the times.

Dr. Aug. Wuensche has translated into German the Midrash Schemot Rabba, the haggadic interpretation of the 2nd book of Moses Cap. II., 3, as commentary to: "And when she could no longer conceal him," we read: "Why? Because the Egyptians went into every house where they thought a child was born, and took a little Egyptian child with them and made it cry outside before the house, so that the Israelitish child when it heard it might cry, too. That is written also Cant. II., 15: Take us foxes, little foxes." This is a sober passage from a sober part of the work. After chapter X. it becomes mystical and allegorical, and devotes a great deal of attention to the interpretation of the hidden meanings of the individual letters.

(*Der Midrasch Schemot Rabba, das ist die haggadische Auslegung des zweiten Buches Mosis, zum ersten Male ins Deutsche uebertragen von Lic. Dr. Aug. Wuensche. Otto Schulze, Leipzig, 1882.*)

**ELIJAH, THE GREAT PROPHET REFORMER.**

[From Geikie's Hours with the Bible.]

On the prophets rested the hope of the future. The degraded priesthood that had supplanted that of Aaron had entirely lost position and independence. Unfortunately, the times which had tried others put the prophets also to a test which too many of them failed to stand. The fierceness of Jezebel terrified not a few into silence. Many fled to the security of the desert or the hills, and large numbers were won over to an outward conformity to Baal worship, or, at least, to a politic and unworthy complaisance towards power. From Ahab's reign there appear "false prophets;" men who, to get quiet, or honor, or pay, used their high gifts to flatter and serve the great, by prophesying what they fancied would please. Henceforward the pure and noble among the order had to contend, with ever-increasing earnestness, against this corruption and debasement of some of its members, and were too often persecuted by them.

Still, amidst this reign of terror, there were some faithful Abdiels who clung to the religion of their fathers, and among these, but high above them all, towered Elijah, "the grandest and most romantic character that Israel ever produced."

He had the greatness of soul to stand up singly, face to face with the whole power of the kingdom, on behalf of Jehovah. Appearing and disappearing like an apparition, his life depending on his rapid flight after delivering his message, no dangers kept him back from any point where duty demanded his presence. He shows how one man, strong in the support of God and the right, can by fearless courage and absorbing zeal change the whole course of history in his time; resist and overthrow the most crushing tyranny over conscience, and bring in a new victorious epoch. He was an anticipation of Athanasius in his grand attitude of standing "alone against the world," and he was the conqueror in the struggle.

The abruptness of his introduction adds to the interest of his story. Nothing is told us of his parentage or birthplace, beyond the words "Elijah, the Tishbite, of the inhabitants of Gilead;" but where Tishbeh was is as yet altogether uncertain. His whole character, however, and his appearance and habits of life, point to his being a Gileadite, though it seems impossible to believe with Graetz that he was not an Israelite, but belonged to one of the old native races. Gilead was a land of chase and pasture, of tent villages and mountain castles; with a population of wandering, half-civilized, fierce shepherds, ready at all times to repel the attacks of the desert tribes, or to go out on a foray against them. Many of these Arab traits are seen in the notices of Elijah. Apparently tall, he must have been sinewy and thin from his simple fare, his hard life, the rapidity of his movements, and his powers of physical endurance. His hair hung long and thick down his back, for he was a Nazarite. It would seem, indeed, that the prophets as a rule took this vow.—His dress was a simple tunic, held round him by a belt of hide, which he tightened when, like a Bedouin, he wished to run for a long distance. Over this he commonly wore, like the peasants of Palestine now, a mantle or cape of sheepskin with the wool on it, or of coarse camel's hair cloth, which, as already noticed, became the special characteristic of prophets. In this mantle he at times hid his face when under strong emotion, and he used it, rolled up like a

staff, to smite the waters of Jordan when about to pass over them. On one occasion we find him bowing himself on the ground, with his face between his knees, perhaps in prayer, though the usual attitude in devotion was to stand.

The immense influence of Elijah during his life is seen in the place he held in the memory of after generations in Israel. He takes rank along with Samuel and Moses; not like the former, as the apostle of a system yet undeveloped; or as the founder of a religion, like the latter; but as the restorer of the old when it was almost driven from the earth. The prophet Malachi portrays him as the announcer of the great and terrible day of Jehovah. His reappearance was constantly expected as the precursor of the Messiah. So continually was he in the thoughts of the people of New Testament times that both John the Baptist and our Lord were supposed to be no other than he. The son of Sirach calls him a fire, and says that his word burned like a torch, and that it was he who was to gather together again the tribes of Israel from the great dispersion. The Jews believe that he appeared often to wise and good Rabbis, generally under the form of an Arab merchant. At the circumcision of Jewish children, a seat is always left vacant for him. After the wine cup of each passover is drunk, the youngest child of a Jewish family opens the door, and all rise and look towards it, thinking that Elijah then enters. His final coming, it is believed, will be three days before that of the Messiah, and on each of the three days he will proclaim peace, happiness, and salvation, in a voice that will be heard over all the earth. So firm, indeed, was the conviction of this in the days of the Talmud, that when goods were found which no owner claimed, the common saying was, Put them by till Elijah comes.

Like every great enthusiastic soul, that of Elijah kindled others by his words and example. He quickened the religious life of the nation, as Samuel had done in his day. Thus, the sect of the Rechabites seems to have owed its origin to him—a body of faithful servants of God collected by Jonadab, the son of Rechab, who retired from the strife and persecution of the times, to worship Jehovah in seclusion from the temptations and trials of the world. The hope of the future, they fancied, lay in a strict return to the simplicity and strictness of the past, and they therefore bound themselves to live in tents. They chose the lonely wilderness of the Southern Jordan for their home; and adopted in their fulness the vows of Nazarites. Abstaining from wine and the grape, they confined themselves for food to the products of the desert, and formally bound themselves to have neither tilled land, nor vineyards, nor fixed dwellings.

But the most striking result of the appearance of Elijah was the impulse he gave to prophetic activity. The communities of sons, or disciples, of the prophets, of which there is no mention from the earlier years of David, appear again in the fullest vigor, cherishing the ancient faith in the calm and seclusion of their settlements. Among these there were not wanting such as Micaiah, to stand up boldly, like Elijah, before the world, for the truth. The honored servant of Elijah, Elisha, the son of Shaphat, especially takes a grand place as the champion of Jehovah, and, after him, generations of his order showed, in their zeal and incorruptible loyalty to God, how deeply the example of the Tishbite had stirred them.

Yet the work of Elijah, with all its glory, was marked by the imperfection of the dispensation to which he belonged. The defender of a national theocracy, he

burst on his age as a minister of judgment against unrighteousness: his sternness like that of the storm; his words lightning and tempest. All his acts show him, like a fire, consuming the ungodly; an embodiment of the avenging justice of Jehovah in an evil day. Glowing zeal, dauntlessness of soul, and unbending severity are his leading traits, though he showed the gentlest sympathy in the relations of private life. As the great and strong wind, and the earthquake and fire, rent the mountains and broke in pieces the rocks, before Jehovah—the awful precursors of the still small voice, for which they prepared the way—Elijah came to open the path for the kingdom of God, and bring about a state of things in which its gentle message of love could be proclaimed amongst men. He was not so much the foreshadowing image of our Divine Master as a contrast to His Spirit. The Son of Man came not to destroy men's lives, but to save them. The wish of His disciples to call down fire from heaven, as Elijah had done, to consume those who refused to receive Him, evoked only a rebuke from Jesus Christ.

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♦ EDITORIAL ♦ NOTES. ♦

**Renewal.**—Now that *one year* has passed since THE HEBREW STUDENT began its work, it is time for many of our subscribers to renew their subscriptions. They will receive in due time blanks, which they are requested to fill out and return. We hope that *all* will feel inclined to do this. The second year in the history of a paper or periodical is perhaps even more critical than the first, and it is natural for us to look forward with some interest to the issue of the undertaking. Although many have suggested that the price be raised, it is to remain at the same rate, *one dollar per year*, in order that no one may feel unable to take it. To furnish the journal at this price, however, it is *necessary* that many new names be added to the list. With so low a subscription price, it is, of course, impossible to offer premiums, or to allow much discount to those who act as agents. We, therefore, ask each one of our subscribers, of whose interest in our success we feel confident, not only to forward promptly his own name for the coming year, but also to secure, if possible, the name of some neighboring minister or teacher, or of some layman who is interested in such studies. It would not be difficult for each one to do this. Is there any reason why he should not do it? *Will he not do it*, and thereby give substantial aid to the cause whose interests the journal is intended to subserve? It need not be said that everything depends upon the interest which our friends exhibit in this matter. If it were the purpose in this work to make it a financial success merely, it would ill become us to ask such a favor, but we ask it because we feel that the undertaking is one which deserves the support of every Christian minister and scholar, and because we know that unless help of this nature is given, and that, too, in large measure, it will be impossible to realize what could reasonably be expected, in the way of improvement and growth. Who will send a list of *twenty* new subscribers? Who will send *ten*? How many will send *at least one*? We believe there are many to whom this appeal will not come in vain.



**The Society of Biblical Literature and Exegesis.**—For the following notice we are indebted to the kindness of the Secretary of the Society, Prof. Gardiner. The fact that the notice has not been inserted earlier will in no way detract from its interest :

The Society of Biblical Literature and Exegesis held its sixteenth semi-annual meeting in the chapel of the Union Theological Seminary in New York, on the 28th of December last. Twenty-four of the members were present, and some of the papers read and the discussions upon them were of unusual interest. The hour devoted to short exegetical notes, which do not appear upon the programme or in the publications, continues to be a valuable feature. One important paper "On the argument *e silentio*" in reference to the Mosaic law, by Rev. Dr. Briggs, was, at the author's request, deferred to the next meeting. It was decided that this meeting shall be held in Middletown, Conn., during the first week in June. It was resolved to publish a selection of the papers read in 1882, as far as the funds will allow, in a second number of the "Journal." This number, which embraces most of the papers, has been delayed by the difficulty of obtaining sufficient Syriac type, but is now in press and may be expected to appear in the latter part of April. Several new members were elected.

The paper which elicited most discussion (continuing altogether about four hours) was by Prof. Francis Brown "On the Testimony of the New Testament books." Other papers were by the Rev. E. R. Craven, D. D., "On 1 Tim. iv., 1-5;" by Prof. I. H. Hall, Ph. D., "On the Syriac Apocalypse;" by Prof. Willis J. Beecher, D. D., "On כָּרָא in Josh. xvii., 15, 18 and Ezek. xxi., xxiii., 47;" and by Prof. D. G. Lyon, Ph. D., "On Hand uplifting as a religious ceremony." The proposed paper by Rev. Henry Furguson "On the date of the book of Jonah" was withdrawn. The meeting on the whole was a very interesting and profitable one.

**Ethiopic.**—There are few Ethiopic scholars in America. Little or no attention has been given to the study of this language. It is closely allied to the Hebrew, but is said to be simpler and less copious. It has not been a spoken language since the fourteenth century. The entire Bible was translated into Ethiopic about 400 A. D., when Christianity was first introduced. There are besides several religious and historical works. The translation of the Bible was made from the Septuagint and not from the original Hebrew, and is therefore of less value. Editions of individual books of the Bible have been published at various times, but no effort was made to publish the whole Bible until Prof. Dillmann undertook it. It would seem from an item in "Notes from Abroad," that it is uncertain whether he will be able to finish this work. Since the work has progressed so far, it would be a great loss not to have it completed. Besides, it would probably be quite difficult to find another man as competent to carry out the work as Professor Dillmann. It is said to be necessary either that some society undertake the task of publishing it, or that a sufficient number of subscriptions be obtained to defray the expense. There is every reason why such an undertaking should be encouraged. Are there not persons in our country who will lend their aid to this work by subscribing for it? Are there not libraries in which a copy of it should be placed? It would give us great pleasure to forward direct to Prof. Dillmann the names of any who may desire to help him by subscribing for a copy of his Ethiopic Bible.

**The High-Places.**—One of the most interesting, as well as important, questions of Higher Criticism is that of the Bāmôth or *High-Places*. That there are difficul-

ties in reconciling the facts in the case with the common view of pentateuchal history is confessed by all. But the first thing is to ascertain these facts; and we think that they are presented clearly and fairly by Prof. Smith in his article published in this number. His aim is only to make a statement of the case, and the questions involved. It is a problem well deserving study. We would urge those who have not done so, to read in connection with this, the chapter entitled "The Worship in High Places," in Prof. Green's "Moses and the Prophets." Nowhere else is there to be found so satisfactory an explanation of the conduct of Samuel in this particular. Whether or not the explanation is sufficient, is, of course, the question.

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**The General Interest in the Critical Questions.**—There is a very deep interest felt at present in subjects which heretofore have been entirely given over to the hands of scholars. This interest is wide-spread. Two queries arise: (1) Why is this the case? (2) Will it long continue?

The fact itself may be accounted for partly because to-day Christian people in general show a more lively interest in everything that pertains to their religion. It is also true that at no previous time have those who professed Christianity, attained to the same degree of scholarship and intellectual activity. There are more Christian scholars among the ministers and laymen of our day than ever before,—let us hope, however, that the number may yet be increased. But the chief reason why these questions of "criticism" have excited such general interest is found in the fact of their fundamental significance. It is not too much to say that everything is involved, since everything rests upon that most fundamental of all doctrines—Inspiration. If the conclusions even of the most radical critics can be shown to be consistent with a correct theory of Inspiration it really matters not what they may be. But if the result is to be the denial of Inspiration and the placing of the Old Testament Scriptures upon a plane with other ancient writings, *then* what?

Will this agitation continue long? There are some who think that it is a matter of recent growth, and that within a short time it will wear itself out, and the whole question will be dismissed from the mind. Similar discussions concerning the New Testament and Homer are cited as parallels. The term "Higher Criticism" is supposed to be a *new* one, invented for the purpose of throwing discredit upon "Lower Criticism," which is understood to refer to the traditional way of viewing these questions. This *may* be true, but facts seem to point in a different direction. Ever since the publication of Eichhorn's "Introduction to the Old Testament" (1780), that, which he denominated *Higher Criticism*, otherwise known as *Literary Criticism*, in distinction from *Lower* or *Textual Criticism*, has been fighting its way for recognition. Nor is it even yet universally recognized. There are many who still refuse to allow the Bible to be investigated from the human stand-point, who still refuse to notice the *human* element in Scripture. The study of the Science of Old Testament Introduction, although it dates far back, is but begun, and we may look forward to many years of painful discussion. The questions that have been started are numerous, and the data for settling them, scarce. New material is constantly being found, which must be systematized before it can be used to ad-

vantage. It is not to be expected, therefore, that a year or a decade, or a century will see the matter settled.

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→BOOK NOTICES.←

*[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]*

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GESENIUS' DICTIONARY.

At the Oriental Congress held in Berlin in September of 1881, Prof. Volck of Dorpat announced the publication of a ninth edition of Gesenius' dictionary (*Handwoerterbuch zum Alten Testament*) from himself and his colleague, Prof. Muehlau. After excusing the shortcomings of the eighth edition (1878) on the ground of the insufficiency of the time allotted to the editors for their work, he promised for the new edition a complete revision of all the material, etymological, exegetical and archæological, as well as a new introductory treatise on the sources of Hebrew lexicography, or at least a complete revision of the original treatise of Gesenius, bearing date 1823 and prefixed to every edition since. This announcement occasioned a brief debate on the faults of the eighth edition. The general charges made were that sufficient attention had not been paid by the editors to recent exegetical work, with the exception of that of Prof. Franz Delitzsch, that the comparison of Arabic and other Semitic tongues was rather mechanical than scientific, and the varied usage of the same word by different writers was not clearly defined. Prof. Volck waived his right to answer these complaints, and promised for the new edition all that care and toil could do.

The first half of the work (through  $\text{יִתְּ$ ) has been for some little time before the public, and the second half, originally promised for the autumn of 1882, will soon be out. In spite of promises our indulgence is craved once more. The last edition was all gone, and the publisher (Vogel, Leipzig) could not wait, therefore the work had to be prematurely hurried through the press.

The co-workers on this edition are essentially the same as on the last. The eighth edition was the first to make use of the etymological work of Prof. Fleischer of Leipzig, the greatest Arabic scholar in Germany, if not in the world. In the ninth edition his assistance is more direct and extensive. Prof. Franz Delitzsch, whose name is a synonym for Hebrew scholarship, has taken an active part in the preparation of this edition, as he did also in the last. Prof. Schrader of Berlin placed at the disposal of the editors the proof sheets of his new edition of KAT. In addition to this, Prof. Strack of Berlin lent his private, annotated copy of the eighth edition to the editors, which may account for an occasional reference to Prof. Dillmann's commentaries, as also to Ryssel's work in the last edition (1876) of Fuerst's *Woerterbuch*, these two means of assistance having been especially emphasized by Prof. Strack in his remarks on the eighth edition in the Oriental Congress. It is said that a certain distinguished Assyriologist was also

asked to co-operate, but that his corrections were too numerous for the editors to accept, wherefore his co-operation ceased. Be this as it may, Assyrian is still but feebly represented. Ethiopic also, is not strong, although an improvement on the eighth edition, and the writing of Ethiopic words is inconsistent, sometimes Ethiopic characters being used, and sometimes Roman.

To commence with the general changes which have been made—and it must be said that the corrections and improvements are more numerous than we had been led to expect, both from the shortness of the time allotted to the work, and from the dissatisfaction expressed by Assyriologists—one important improvement has been a revision of the references to Bible passages. It is also no small convenience to have those words to which a complete list of references is given marked by a cross; it indicates *ἀπαξ λεγόμενα* and seldom occurring words at once, and frequently saves reference to a concordance. Another general change is the substitution of *Gen.*, *Ex.*, etc., for 1 *M.*, 2 *M.*, etc. This seemed at first sight intended to indicate the disbelief of the editors in the Mosaic authorship of the Pentateuch, but in answer to an inquiry on the subject we have been assured that it is in no sense *tendenzioses*. Another general change, not in all cases consistently carried out, is the substitution of the name *Aramaic* for *Chaldaic*, and frequently for *Syriac* also. A change more important than either of the two latter, is the addition of a considerable number of new references to articles in magazines and encyclopædias, as also to recent books, conspicuous among the latter being Prof. Schrader's *KAT.*, and Prof. Frdr. Delitzsch's *Wō lag das Paradies?* In the case of geographical names especially, the last mentioned work seems to have been faithfully used. In spite of all these changes, the bulk of the dictionary has been slightly decreased.

So much in general. It may be well to notice a few particulars, which will serve to give an idea of the compass and character of those changes which cannot be described under general heads.

The former explanation of אֲבִי רַחֵם as *father of many* by reference to the lexicographical Arabic word, *ruhām*, has been abandoned, and Dillmann's explanation of אֲבִי רַחֵם as a mere variant, an older or dialectic form, of אֲבִי רַחֵם, adopted.

אַסְנַפֵּר is in the new edition explained (according to Lenormant) as Assurbanipal (Sardanapalus), but this explanation is curiously added, without punctuation even, to the former interpretation, "proper name of an Assyrian king or satrap."

Under אֲרַחֵת the concluding sentence of the old article, as to the effect that it is impossible to reconcile the geographical statements regarding the rivers of Paradise contained in Gen. II. with the present condition of the earth's surface, is omitted, and in its stead considerably increasing the bulk of the article, a summary of Prof. Frdr. Delitzsch's views appears with apparent approval on the part of the editors. According to this אֲרַחֵת is the Arachtu [Assyrian name], Gughâna [aboriginal; or non-Semitic name] of the cuneiform inscriptions, the "Babylonian Nile," modern *Schatt-en-Nil*, a canal branching off from the Euphrates on the east at a point near Babylon, and rejoining the same stream on the border between middle and southern Babylon. The פִּישׁוּן is the Pallakopas canal, on the Arabian or western side of the Euphrates, on which lay the city Ur, while Erech was on

the גִּזְרֹן. Eden would then lie in Babylonia, between the point where the Euphrates and Tigris, at present, converge most closely and a point somewhat south of Babylon. The כּוֹשׁ mentioned in Gen. ii., 13, was northern [and middle] Babylonia, or Melucha. The name Melucha was applied to Ethiopia also, because the Ethiopians bore a name the same as or similar to that of the inhabitants of Melucha proper, the Kassu, or more properly Kasdu, i. e. כּוֹשׁ.\*

In the article on אֶרֶץ־כּוֹשׁ the old explanation that it is identical with Ἀρραχωίτις, seems still to be preferred, but reference is made to *Wo lag das Paradies?* as containing another etymology, which, however, is not given. Delitzsch (and Oppert) deny the possibility of identifying Ἀρραχωίτις of the Greeks, Arapha of the cuneiform inscriptions, with אֶרֶץ־כּוֹשׁ. Pointing out that in Gen. x., 22 side by side with Assur as a son of Shem, we should expect Babylonia, Delitzsch suggests that אֶרֶץ־כּוֹשׁ is Babylonia under the form *Arba-kisadi*, or *land of the four sides*, i. e. *four quarters of the heavens*. In support of this suggestion he brings forward the important rôle which the four quarters of the heavens played in Babylon, so that a chief title of the kings was "king of the four quarters of the heavens," while the land itself appears, once at least, as "the land of the four quarters of the heavens." With this he compares also the name *Arba-ilu* (Arbela), *city of the four gods*. On the other side, as he himself admits, we should in this case expect the word *kibru*, rather than its synonym *kisadu*.

חָרַר was explained in the eighth edition as a *burned, dry spot*, from חָרַר; it is now explained as from (sic) the Assyrian *harranu, road*.

For חָתָן (not used in Qäl, in Hÿthpã'ël to form a marriage connection) both editions give the primary signification of the root as *cut*, but whereas the eighth edition starting from the passive form חָתָן, *bridegroom, son-in-law*, explained the secondary sense as *cut into another family*, hence the use of Hÿthpã'ël, and the meaning of the forms חָתָן, *father-in-law*, and חָתָנָת, *mother-in-law*, the ninth edition, starting from the active forms חָתַן and חָתָנָת, gives the secondary sense as *decide, determine*, as a father and mother determine with respect to their children, hence also *betroth*, and so *son-in-law* or *bridegroom* as *the betrothed one*. In this case Hÿthpã'ël seems to be a denominative, and not a direct formation from Qäl.

Having illustrated somewhat the nature of the changes which have been made, we will also endeavor in the same manner to illustrate the changes which have not been made. The article on the word אַמְדָּה, *ell or cubit*, is the same which has appeared in every edition. Now even admitting the connection of this word with אִמָּה, *mother*, which we very much doubt, that connection as shown from the vocal-

\* We do not understand the attitude towards *Wo lag das Paradies?* of conservative critics. Rev. Dr. C. H. H. Wright, of Belfast, in an article in the *Nineteenth Century*, for example, accepted the author's conclusions as to the site of Paradise, and seemed to regard the book as a conservative argument. To us its tendency seems directly the opposite of conservative. If Prof. Delitzsch's identification of the site of Paradise be correct, then the intimate knowledge of Babylonia displayed in Gen. II., as well as the choice of Babylonia as the starting point of the human race, would be a strong argument for the exilic origin of the Jahvist narrative. Compare also Rev. A. H. Sayce in the article on Babylonia in the ninth edition of the *Encyclopædia Britannica*: "Indeed, the Jehovistic version of the flood story in Genesis agrees not only in details, but even in phraseology with that which forms the eleventh lay of the great Babylonian epic."

ization, cannot be one of direct derivation of the former from the latter. Assyrian *ummu*, *mother*, Arabic *um* or *im*, Syriac *emo*, and Ethiopic *em* all show an impure vowel from which the pure vowel of אִמָּה could scarcely be derived, although, of course, both might come from the same root. The explanation according to which it is the *mother of the arm, forearm*, and then *ell* or *cubit*, is a pure piece of rabbinism, a mere play of fancy. The explanation given under No. 3 of the same article of אִמָּה in 2 S. VIII., 1, *mother-city, metropolis*, is also forced and unnatural, especially in view of the play on the meaning of the word אִמָּה in the following verse. No. 3 should be omitted entirely, and the אִמָּה of 2 S. VIII., 1 be referred as a proper name to No. 5.

The article on the adverb אֲרֵרְךָ, Ezra VII., 23, with its statement that it is of Persian origin "like a number of Chaldean adverbs," remains unchanged. Early editions ascribe the names of the months, with much else, to the Persian, but the progress of Assyriology has led to the abandonment of these Persian etymologies one after another. Both the eighth and ninth editions have corrected most of these errors, and therefore it is all the more surprising to find such a statement as this. The etymology of the word is not altogether clear. The explanation in Gesenius is that it is formed from the Persian *durust* by prefixing an א prosthetic. Compare with this Prof. Frdr. Delitzsch's explanation in Baer's new edition of the books of Daniel, Ezra and Nehemiah. He suggests a combination of two roots, אָרַר, denoting *first* or *highest*, and אָזַר (contained in the form אֲזַר, Dan. II., 5, 8), which he supposes to mean *firm*, so that the compound would mean literally *exceedingly firm*. This explanation of אֲרֵרְךָ seems also to be preferred by the editors of Gesenius to the older and more usual one of *gone out*, which would connect it with אָזַל by an interchange of ל and ר without analogy.

To turn to the articles on the letters of the alphabet. In the article on ב instead of the examples adduced from Greek and modern European languages of the interchange of *b* and *m*, space might have been found to support the interchange of ב and מ, of which mention is made, by a comparison of the Assyrian, where these two mutes interchange so readily that the same sign may serve for either. So also in the article on ג, which has been somewhat improved in the new edition, the interchange of ג, כ and ק could be best supported by a reference to Assyrian, where the three are largely interchangeable. The articles on פ and ק have been rewritten. In the case of the former, a comparison of the Mesha and Silvah inscriptions has finally forced the editors to retract the statement of the eighth edition that in all the older alphabets the essential part of the letter פ was a perpendicular stroke representing something like a spit. In those inscriptions that letter consists of two horizontal strokes connected in the middle by a perpendicular one; but this general form is so common in other inscriptions also that it is difficult to see how the now omitted statement could ever have been made, excepting as the result of a preconceived theory. Among the changes in the article on ק is a parenthesis to the effect that the Assyrian distinguishes two sounds in that letter (when initial). The statement of the former edition that the Hebrew distinguishes two sounds corresponding to the Arabic has been

modified away. In the ten articles on letters of the alphabet there is only one reference to the Assyrian, and that the statement as a fact of a still somewhat doubtful and rather fine theory. There are two references, under ך and ם, to Ethiopic, while Arabic and Aramaic are compared in almost every case. The same undue preponderance of the two latter languages in comparison with the former, is evident if we take such common words as אב and אם, *father* and *mother*, where the Arabic and Aramaic forms are compared, but the Assyrian (*abu, ummu*) and Ethiopic (*ab, em*) are omitted.\*

There are still two or three general heads on which we must take exception to the etymological part of the present work. The theory of biliteral roots has been carried too far on insufficient data. For example the word אב, *young shoot, young green*, is referred to the non-existent verb form אבב, the root of which is given as אב, probably related to רב, and like this onomatopoeitic, with the original signification *breathe*, and then *sprout, shoot*. The form אבבה (with suff.) meaning *fruit*, which occurs in the book of Daniel, is referred to a non-existent *status absolutus* אבב, the double ב there latent being supposed to be resolved into נב. Now the אבבה seems in reality to be borrowed from the Assyrian *inbu, fruit*, consequently the whole explanation given in Gesenius falls to the ground. The נ in אבבה is not due to the resolution of a double ב, but the daghesh in the suffixed forms of אב, *green shoot* is due to the assimilation of an original נ. We have then instead of אבב, אבב, which can scarcely be explained as אבב or רבב. We do not object to the general principle that Semitic roots were biliteral before they were trilateral; but we do object to any attempt to determine the original two letters, whether by comparison with the Hamitic tongues or from Semitic alone, which does not take into account all the languages of the Semitic family. What is true with reference to the ground form is also true with reference to the ground sense. To explain words or forms by a comparison of one or two Semitic languages only, is as unsound as it would be to explain Latin words and forms by a reference to Greek and Celtic, without any reference to Sanskrit, Zend, &c. While acknowledging the great importance of Arabic in the study of Hebrew etymology, we are inclined to think that Assyrian is still more important; both by its greater antiquity and by its closer linguistic connection with the Hebrew, not to speak of the intimate relations into which the two languages were brought by the Babylonian captivity. On the other hand it must be allowed that Assyriology is not thoroughly equipped for comprehensive etymological comparison. Much is still uncertain, and contradiction follows contradiction from the pens of Assyrian scholars, too many of whom have an unfortunate habit of confusing facts and hypotheses in their writings.

Another complaint, not original with us, and applicable to Hebrew lexicography

\* The general opinion at present seems to be that the Phœnician characters are descended from the hieratic forms of the Egyptian hieroglyphics (cf. e. g. Dr. Julius Euting's table of Semitic characters in Dr. S. I. Curtiss' translation of Prof. Bleekell's *Outlines of Hebrew Grammar*; also remarks on p. 9 ss. of same work). But in the case of at least two of the ten letters under consideration, the resemblance to the Assyrian characters is far more striking than any of the resemblances to the hieroglyphics: viz. א (aleph ox;) and the Assyrian character meaning *alpu ox*; ב (beth house) and Assyrian *ab (betu house)*. In both these cases the forms are almost identical.

in general, is that everything must be explained. This is peculiarly true as regards proper names. In the eighth edition אֶכְרַ was explained as *fortress* and a connection with an Arabic root *akad* suggested. The ninth edition has omitted this explanation, recognizing the non-Semitic character of the name, but it retains the similar explanation of חֲמַת as *fortress*. Is it absolutely certain that חֲמַת was a Semitic city, and that the name is a Semitic name? In a dictionary the greatest care should be taken to indicate any uncertainty which may exist; this would, moreover, vastly increase the value of the certainties. Take again the names of the twelve tribes! The popular traditional etymologies are given as scientific facts. Such popular etymologies of ancient or foreign names have no value which should entitle them to rank as ascertained facts in a dictionary.\*

In spite of the grave faults which we have noticed in the ninth edition of Gesenius' dictionary, so far as it has appeared, and the haste and frequent patchiness of the revision, it is, nevertheless, a very valuable book, to the best of our knowledge superior to any Hebrew lexicon in existence. It is also no inconsiderable improvement over the eighth edition, although not all that was promised. With the second part will appear the introduction, register, &c., of which we purpose speaking in a future article, which article, as well as the present, will, we hope, be of some use to those who possess Robinson's or Tregelles' translations, and not only to those who use German editions.

JNO. P. PETERS.

\* It is pretty generally admitted that the Hebrews learned Hebrew first in Canaan, but we do not remember to have seen the consequences of this applied with reference to ancient names antedating the conquest. Were they translated?—in which case we may seek the etymology of their forms in Hebrew—or were they retained and merely in course of time externally hebraized? If the latter be the case, we must abandon the attempt to explain these words from the Hebrew alone, which involves of necessity the rejection of the popular etymologies occasionally occurring in the Bible, and resort to a comparative method. And we must also further acknowledge that we are unable to do more than give general, that is root, explanations.



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# THE HEBREW STUDENT SUPPLEMENT

—OF—

THE HEBREW CORRESPONDENCE SCHOOL.

APRIL, 1883.

NO. 8.

## ANNOUNCEMENTS.

The *Hebrew Book Exchange* has a few more copies of the Pulpit Commentary, which it will furnish at the reduced rate of \$2.50 per volume. Those members of the School who bought the Volumes on Genesis and Exodus, write that they are very satisfactory. Order at once if you wish them.

The twentieth Lesson is approaching. The Principal begs leave to remind members that the second payment of tuition is due on receipt of it. A prompt remittance is respectfully requested.

An Extra Number of THE HEBREW STUDENT was recently been issued by the Principal, which gives an account of the American Institute of Hebrew in its various departments, together with a plea for Hebrew Study from the pen of Rev. Prof. Currie, of Halifax, N. S. A copy of this is mailed to each member of the Correspondence School. In return he is asked 1) to read it himself; 2) to place it in the hands of some one who may be supposed to be interested in the work; 3) to send to the Principal the names of any persons to whom he would like to have a copy mailed. If, by oversight, any member receives more than one copy will he not use the extra copy where it will be productive of good?

It is expected that the "Manual" will be ready for distribution by May 1st. It has been delayed for the reason that precedence had to be given in printing, to the Lessons.

The *Appendices* to the "Elements" ought to have been printed long since, but they have been delayed for the same reason as that mentioned above. We hope that it will be possible to have these ready by June 1st. They will be sent *free of charge* to all who are known to have purchased a copy of the "Elements."

The Principal will shortly address a *personal* letter to each member of the School. The letter pertains to a matter of considerable importance. He requests for it a careful consideration. Very much depends upon the spirit with which it is received. He trusts that in the matter to which attention will be called, he may receive a hearty response from *every* member.

Applications for enrollment in *The Hebrew Summer School* are coming in rapidly. There is room, however, for many more. Naturally a large majority of those who come will be from *The Correspondence School*. The outlook for an excellent time grows better each week. We feel that the success of the work depends largely upon the *men* who come. It would be difficult, we think, to find better men than those whose names are already enrolled. Is there a more economical or, upon the whole, a more profitable way of spending the month of July? Read the *Extra Number* of THE HEBREW STUDENT.

Three perfect recitation papers have been sent in during the past few weeks; one on Lesson 12, by Mrs. H. M. Hopkinson of W. Wardsboro, Vt., and two on Lesson 11, by Rev. W. C. Clark, and Rev. F. M. Peterson, both of Greensboro, Ala.

Students, especially those in the Elementary Course, should pay particular attention to *pronunciation*. Every new word should be analyzed into its component parts,—letters, vowel-points, Dāghēshes, &c., and the exact force of each character fixed. Papers are frequently received containing errors in writing Hebrew that could hardly have been made if the student had studied the pronunciation more carefully.

Some of the members are very careful to correct errors that have once been pointed out by the customary *red ink*; others, however, frequently repeat their mistakes. It would be a good plan to rewrite the corrected parts of a Lesson, and when very many mistakes have been made in a Lesson to rewrite it entirely; not to send to the Instructor, but in order to fix the points in mind.

## QUESTIONS AND ANSWERS.

What is the power (pronunciation) of ע?

Originally, as still in Arabic, this letter had a two-fold pronunciation, being (1) a breathing very much like א or ה as seen in its Greek representation, e. g. עִפְרוֹן, 'Εφρών; עוֹן, 'Ων; עִשׂוֹ, 'Ησάω; 'עֵל, 'Ηλι; (2) a hard, strong sound, "uttered from the bottom of the throat, accompanied by a certain whirring or whizzing, so as nearly to resemble the letter *r* when uttered abruptly with a strong rolling," represented in the Greek by γ,

e. g. עֵדָה, *Pačá*; עֲמִירָה, *Γαμσῖρα*. Now it will be seen (1) that it is impossible, at this date, to determine just what force was given to *ע* in every word; (2) that its sound, when pronounced, is one which our organs cannot produce. In view of this by almost universal consent the sound is entirely disregarded. There are a few instructors who follow the pronunciation of some modern Jews, and sound it *ng*, or *gn*, e. g. שְׂמַע, *shā-mǎng*, עֲבָר, *gnā-bhādh*. But it is better not to pronounce it at all, than to pronounce it incorrectly.

Which edition of Gesenius' Lexicon is preferable, Robinson's or Tregelles'?

There is very little choice between them. Robinson's edition is valuable on account of the many geographical notes which it contains. Tregelles', on the other hand, is an expurgated edition, omitting, in most cases, those interpretations which are of a rationalistic nature. Tregelles' has the advantage of Robinson's in that it has besides the Hebrew-English part, an English-Hebrew index of great value. Read the review, in the present number, of the last edition of Gesenius' Dictionary in German.

Why are the Infinitives לֵאמֹר, מוֹת, אֲכַל translated by the English participles? Is the Hebrew infinitive in any sense the equivalent of the English Participle?

The Hebrew Infinitive is not an Infinitive in the sense in which the term is used in Greek, Latin, or English. It has all the properties as well as the construction of a *noun*. It is a verbal substantive. אֲכַל and מוֹת may be regarded as accusatives of specification, *with respect to eating*, *with respect to dying*. לֵאמֹר is equivalent to *in saying*. The difference between the Hebrew and English then is that the former uses what is termed an infinitive, while the English uses what is termed a participle, or a participial noun, to express the same verbal idea.

Is the word נְעֻמִי, *Naomi*, derived from נָעַם, in which case the *נ* under *נ* is *δ* as in the Vulgate *Noemi*, and the Sept. *Νωεμίρ*, or is it from נָעַם, in which case the first vowel as in the English is *a*?

The *נ* under *ע* shows that *נ* under *נ* is *δ*, and not *ā*. This is supported by the evidence of the Sept. and Vulgate as given above. Our word *Naomi* is a *mistake* for *Noomi*, which probably arose from the Latin translation of Tremellius and Junius *Nahomi*. It means *my pleasure*, being composed of the Segholate נָעַם and the suffix *י*.

What is meant in the "Elements" 19: 3. B. by the words "such a syllable"? Do they refer to the consonant with medial Sh'vâ, to "the former" or "the latter"?

Take an example, בְּרִיקָע. The question is. Does the term "such a syllable" refer (1) to *ר*. (2) to *ב*, or (3) to *קיע*? It must be confessed that the language is somewhat ambiguous, yet the question answers itself. For (1) *ר* cannot form a syllable of any kind, (2) *קיע* is evidently mixed, consequently (3) if there is any intermediate syllable in the word, it must be *ב*.

Can לֵי אֵין הָמָה, Isa. 27:4 signify *Fury is nothing to me* as well as *Fury is not to me*?

The first rendering might perhaps be justified by 2 Sam. 19:7, Ps. 19:7; but the second is certainly more natural and more usual. An important item, not to be overlooked, is the fact that the Sept. and Syriac read *I have no wall*, instead of *I have no fury*, thus putting the words in the mouth of the vineyard.

Why do you say that the Sh'vâ in בְּהוֹיֹת is silent, but that in בְּנוֹבוּ (Prog., Note 116) it is vocal? Does not *ב* when thus inserted make not a mixed but an intermediate syllable?

No question in Hebrew orthography is more difficult than that of the intermediate syllable. Members of the Intermediate and Elementary Courses may compare with these words לְמִשְׁלֵי *līm-shōl*, and בְּרִיקָע *bī-r'qī(ā)*. It is true that in general the union between the inseparable preposition and its noun is not so complete, as that the first syllable becomes mixed. As the Sh'vâ was vocal before *ב* was prefixed, so it remains. But the inseparable preposition with the infinitive is an exception; here the union is so close that the preposition is treated as a part of the grammatical form. How do we know this? Because an aspirate following the Sh'vâ in the latter case always has *Dāghēsh-lene*, but in the former case has not. Cf. לְכַתֵּב, but בְּרִינָת.

#### PERSONAL.

ELD. H. W. DECKER, Madison, Wis. [Elem.], had a very narrow escape recently from severe injuries in a serious railroad accident. His car was overturned and caught fire. He managed to escape with his wife through a window, burning his hand quite severely in the attempt.

BISHOP J. P. CAMPBELL, of Philadelphia, of the Af. Meth. Epis. Church, a member of the Elementary Course, in a recent visitation trip among colored churches of the South, received very harsh treatment from the conductor of a railway train. According to his statement he was ejected from the first-class car, though he had a first-class ticket, and most abusive language addressed to him, and his life threatened if he made any complaint.

#### DIFFICULTIES.

Several write that they are troubled with the accents. It may be well to note the following: (1) The only way which the majority, at least, of the members need to make use of them is in determining upon which syllable of a word the tone is to be placed, and for this purpose they are all alike. It matters not, e. g. whether the word for evening is written ערב, ערב, ערב, or ערב. We know that it is the penultimate which receives the tone. (2) Some may find time to look into another use for which the accentual system was devised, viz., to indicate the exact relation between the various words of a verse. Is this particular word, e. g., to be connected with or separated from that which precedes or that which follows it? The accents furnish an answer to this question, in the case of every word. They are divided into two great classes, and when it is desired to join two or more words, conjunctives are employed, to separate words, disjunctives. (3) In the Lessons of the Elementary Course, it has been the aim to indicate the tone-syllable by means of the accent ֿ when this was the penultimate.

There is no reason why these accents should be the source of very much trouble to us, so long as we do not seek to distinguish them by name. Until that task is undertaken, the only thing to do is to remember, not *what* they are, but *where* they are, i. e., whether on the ultimate or on the penultimate. It may be added that an Appendix to the "Elements" on the subject of the accents will be ready at no distant date, which will be sent free of charge to all who have purchased the book.

#### NOTES FROM THE FIELD.

We take pleasure in complying with the request of one of the most successful students in the Elementary Course, by printing the following letter, because we believe it is an honest expression of opinion from one who is not given to exaggeration or flattery.

PROF. HARPER:

Will you permit an Elementary pupil to tell his experience through the *Supplement*? I will

have little to say about *nine* successive failures to get a *clean* paper. Even my failures have been instructive. Healthful exercise causes the blood to course delightfully through the veins, and contributes to health and happiness. The study of Hebrew under your excellent supervision, has been to my mind all that the most agreeable exercise could be to the body. I read with more interest, study to better advantage, take more interest in my classes and do better work in the preparation for my pulpit than ever before.

I need not say then that I enjoy the study of Hebrew *under your instruction*. I emphasize the last clause, for under an inefficient teacher the same study was pleasureless and profitless.

I send greeting to the members of my class (Elem.)

(Rev.) F. M. PETERSON.

Greensboro, Ala.

We commend the earlier portion of the following to the members of the Elementary Course, while for the latter we heartily thank the writer, Mr. L. M. Miller, Lansing, Mich., for his appreciative words as well as in general for his careful and accurate preparation of his weekly Lessons.

"In order to give No. 16 due consideration and study, I shall have to spend more than the usual time on it. I consider No. 16 an important paper; even if I had ever had any idea to the contrary, I should be convinced from an examination of that Lesson-paper that you expend the most careful and conscientious labor upon the preparation of the Lessons which we study with so much interest. Your part is well done, and if we fail to progress, under such tuition, the fault lies with ourselves. Stupidity or indolence alone can keep us back."

Perhaps the following combination of light and dark will find response in the experience of others in the School, and on this account it may not be necessary to mention the writer's name.

"I like the plan you take to convey your instruction. I was taught Latin and Greek by a very thorough and competent teacher, and it gives me pleasure to notice a similar thoroughness in your method. I would have no taste for studying Hebrew as it is generally taught in the schools and colleges. I try to carry out the same thoroughness in my study of Hebrew that I was taught to carry out in other linguistic studies.

I write you thus just to let you know something of my taste for the study. But I am compelled also to write of some drawbacks which I experience. I am pastor here of three congregations,—the mother church, two out-stations.

The latter are, respectively, six and nine miles distant from my parsonage. It is almost impossible to procure any male help, so I have my horse and other cattle to attend to, myself. I can assure you mine is no bed of roses."

Another personal experience will be of interest to members of the School:

"It was a grave question with me whether with my delicate health and great pressure of pastoral work, I should give special attention to Hebrew. The following considerations decided the question: As a minister, I am bound to know all possible of God's word. There comes a flavor, a sort of sense of the Old Testament from reading it in the original, impossible to be obtained otherwise. Then, too, I can make the time spent upon the Hebrew Lessons a sort of recreation." (Rev.) J. A. R. ROGERS,  
Shawano, Wis.

Yet another experience from a member of the Progressive Course:

"My experience as to time required for each Lesson, precludes my enrollment among the three or five hour students mentioned in Supplement No. 7. I find so many exceptions to general statements that my memory can not retain the mass in anything like proper order, and I am compelled to refer to the books again and again to get the points fixed in my mind. If any brother can suggest through the SUPPLEMENT a plan by which I might overcome this difficulty I will be greatly obliged. I have the same trouble in the Vocabulary work and in committing the verses as assigned. Yet I like the study of Hebrew by correspondence."

(Rev.) D. M. SLEETH, Cairo, W. Va.

#### OPINIONS AND ENCOURAGEMENTS.

REV. JNO. B. WORRALL, (Int.), Kankakee, Ill. "I believe I have learned more Hebrew in the five lessons that I have already taken than I did during a whole year in my Seminary course."

REV. JAS. ROY, (Int.), Cobourg, Can. "I like your mode of training more and more."

REV. V. A. SAGE, (Prog.) Cuba, N. Y. "I am very much pleased indeed with the lessons thus far. I did not suppose that it would be possible on this plan, to teach so thoroughly as you do. I only wish I could have had the instruction years ago."

REV. C. L. HOGUE, (Prog.) Bell's Valley, Va. "I am delighted with the lessons received and am sure of progress with you."

REV. J. E. SWIFT, (El.) Williamstown, N. Y. "I am

pleased with the study. My short experience teaches me that I can learn Hebrew in this way."

REV. A. PORTER, (El.) Pewaukee, Wis. "I am very much interested in the study of Hebrew on your plan."

REV. J. B. PURCELL, (El.) Mt. Washington, Md. "I am delighted with these lessons and I look forward to them as the most charming part of my mail matter, and I now see light where I have only felt darkness. I should imagine your Correspondence School must become exceedingly popular."

REV. F. B. GREUL, (El.) Wilmington, Del. "I am becoming very much interested in the work."

R. D. HARLAN, (El.) Princeton, N. J. "I feel myself improving very much under your far away instruction."

REV. D. L. MOODY, (El.) Shelbyville Tenn. "My studies with you have been of great advantage to me, and I would not part with what I have already learned in the Course for pecuniary considerations."

REV. H. L. BROWN, (El.) Lodi, Wis. "I am much interested in the work."

REV. W. C. DAWSON, (El.) Burlington, Vt. "I admire your method and believe in it thoroughly."

#### NEW MEMBERS.

##### March.

Rev. J. A. Aldred, N. Wales, Pa., El.

" R. C. Armstrong, Waxahachie, Texas, El.

Mr. Jas. B. Ayers, Galesburg, Ill., El.

Rev. H. B. Barnes, Middletown, Mo., El.

Mr. Geo. Bates, Galesburg, Ill., El.

Rev. R. G. Campbell, New Athens, O., El.

" D. W. Carson, Burgettstown, Pa., El.

Mr. J. E. Culliton, Andover, Mass., El.

" A. B. Curtis, Jackson, Mich., El.

Rev. S. H. Enyeart, Rosendale, Mo., El.

" Rev. L. M. Gates, Enfield, N. Y., El.

Prof. R. O. Graham, New Wilmington, Pa., El.

Rev. A. C. Hodges, Buckland, Mass., Prog.

" W. S. Hubbell, Buffalo, N. Y., El.

" C. H. Irvine, S. Saginaw, Mich., Int.

" J. D. McLean, Gadsden, Ala., Int.

" L. R. Mears, W. Jefferson, O., El.

Mr. F. M. Morgan, Halsey, Oreg., El.

Rev. J. A. Moore, Newbern, Ala., El.

" J. A. Orman, Farmington, Tenn., El.

Miss S. Orton, Galesburg, Ill., El.

" L. Orton, Galesburg, Ill., El.

Rev. Fred. Porter, Ruby Hill, Nev., El.

Mr. C. D. Shepard, Gilbert, Ia., El.

Miss Ward, Galesburg, Ill., El.

## ➤ THE HEBREW STUDENT. ◀

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### THE AUTHORSHIP OF THE FIFTY-FIRST PSALM.

BY REV. P. A. NORDELL,

New London, Conn.

The Davidic authorship of the 51st Psalm is denied by modern rationalistic criticism. Ewald places it among "the songs of the dispersion of the people, and the destruction of the Kingdom." Hitzig ascribes it to the unknown writer of Isaiah XL-LXVI. DeWette assigns it to an unknown Exilian prophet, and Prof. W. Robertson Smith inclines to the same view. Olshausen and v. Lengerke sweep it into the Maccabæan period. All agree that David did not write it.

The superscription is, as we know, historical. It refers the Psalm to David, and to a well-known incident in his life. Its historical trustworthiness was accepted by the Jews from the earliest times. The reasons for denying its trustworthiness are both general and specific. Of the former the following are urged:

1. The Psalm does not allude to the affair of Bathsheba, nor to the specific sin of adultery. True, nor is it necessary that it should. Every one in the Kingdom knew what David's heinous sin, **פשע** *absolute wickedness*, was. As it is, every penitent heart can read its own sin into David's tearful confession.

2. A lack of conformity between the Psalm and the narrative in 2 Sam. XII. According to the latter, David is aroused from his sinful security by Nathan's coming. David confesses his sin, and is at once assured of God's forgiveness; but in the Psalm he is represented as imploring it most earnestly. This objection loses sight of the differ-



ence between a mere official announcement of pardon, and a sinner's conscious appropriation of the assurance of forgiveness; the one precedes the other by a longer or shorter interval.

3. The Psalm speaks of many sins, and cannot therefore be David's. Set beside this the objection that in v. 4 it speaks not of many sins, but of one sin against the Lord, and cannot therefore be David's, and the two objections cancel each other. David's sin against God branched out into many sins against his fellow-men; his sins against his fellow-men combined into one transcendent sin against God.

4. "The whole experience of David with Nathan moves in another plane. The psalmist writes out of the midst of present judgments of God (the Captivity)."\* The first statement is simply not true, for the Psalm receives its only adequate interpretation from that very experience. The second statement, including the parenthesis, is a gratuitous assumption destitute of proof.

5. "The situation of the Psalm does not necessarily presuppose such a case as David's."† Neither does it necessarily presuppose any other case than David's. The Psalm fits into the known facts of his life as it does not fit into the life of any other known man. To attribute it to "a prophet laboring under a deep sense that he has discharged his calling inadequately, and may have the guilt of lost lives on his head," or to "collective Israel in the Captivity," is to force the Psalm into a fictitious situation demanded by the exigencies of a mere theory.

The more serious objections to the traditional interpretation are supposed to arise from a critical examination of particular words and phrases. Such objections are the following:

1. In the 14th verse (Heb. 16) the writer prays, "Deliver me from bloods (דָּמַיִם)." We know that David was constructively guilty of murder in procuring Uriah's death. To translate דָּמַיִם *blood-guiltiness*, or *guilt of murder*, would at once point to David as the author of the Psalm. Such an interpretation must be avoided. Reuss‡ translates the clause as a prayer for protection against "being murdered"! —a rendering for דָּמַיִם, for which no parallel exists in the whole range of Hebrew literature. Prof W. R. Smith§ asserts that the phrase "'Deliver me from blood-guiltiness' is to be understood after Ps.

\* W. R. Smith's "The Old Testament in the Jewish Church." Lecture VII., note 11.

† *Ib.*

‡ Le Psautier, Paris, 1875.

§ *In loc. cit.*

XXXIX., 8, 'Deliver me from all my transgressions, and make me not the reproach of the foolish.' If the phrases which are supposed to interpret each other were identical, still there would be no absolute certainty that the meaning was identical in the minds of the unknown writers, who, according to modern criticism, may have been widely separated in time and circumstances. But they are not identical. **הצילני מכל פשעי** in Ps. XXXIX., 8 is not the same as **הצילני מדמים** in Ps. LI., 16, and to interpret the latter by the former is sheer folly, for **פשעים** is never synonymous with **דמים**. The singular **דם** retains almost invariably the literal meaning *blood*. Gesenius and Fuerst (latest editions) explain the plural as meaning *Blutthat, a deed of blood, איש דמים a bloodthirsty man*, whence it comes to mean in general *Blutschuld, blood-guiltiness*, and **בית עיר דמים**, *a house, a city upon which rests the guilt of blood*. So in later Hebrew the plural signifies *bloodshed, murder* (Levy, *neuhebräisches u. chald. Wörterbuch*). The LXX render it *τὸ αἷμα*, the plural being used in classical Greek, as in Hebrew, to denote *bloodshed, murder*. **דמים** occurs not far from fifty times in the Old Testament, and in every instance has reference, directly or indirectly, to the shedding of innocent blood. In two instances other meanings have been suggested. The first occurs in Is. I., 15, "Your hands are full of bloods." But this very sense of blood-guiltiness, so far from being excluded, seems to be clearly indicated as the reason why Jehovah would not accept the sacrifices of his people. The other passage, Ezek. XVIII., 13, declares that a son who is a robber, a shedder of blood, and guilty of various other crimes, shall not live; "he shall surely die: his *bloods* shall be upon him." Gesenius refers to this passage under the definition *blood-guiltiness (Blutschuld)*. It does not mean in this instance "mortal sin," as Prof. Smith wishes to render it. The passage means simply, that, when the wicked son perishes, the responsibility for the loss of his life rests upon himself—the blood-guiltiness is upon him alone. When, therefore Prof. Smith affirms that "**דמים** does not necessarily mean the guilt of murder," he affirms what is not true, for this is precisely what it does mean, and nothing but the necessity of perverting facts in the interest of a theory would have suggested giving to this word any other than its ordinary meaning.

2. "**ישע**," says Prof. Smith, "is, I believe, always used of some visible delivery and enlargement from distress. God's wrath is felt in chastisement, His forgiveness is the removal of affliction, when his people cease to be the reproach of the foolish." But **ישע** does not always

refer to visible deliverances (Ps. XXV., 5 : CXXXII., 9, 16. Cf. Delitzsch *in loc.*). Nor has it an exclusively national reference, as the above phrase "his people" adroitly insinuates. The word is used in the sense of personal deliverance no less than three times in the 18th Psalm. But the 18th Psalm is included by Ewald, Hitzig, and by Prof. Smith himself in the excessively small residuum of unquestionably Davidic Psalms. It follows that this word, so far as it gives any clew to the author of the 51st Psalm, points far more to David than to a later unknown prophet who sees in God's salvation nothing beyond an external saving act in behalf of the people.

3. "At present says the Psalmist God desires no material sacrifice, but will not despise a contrite heart..... He lives therefore in a time when the fall of Jerusalem has temporarily suspended the sacrificial ordinances."\* The whole force of this objection lies in the tacit assumption contained in the phrase "at present," i. e., during the Captivity; the subsequent conclusion is only a formal statement of this unwarranted assumption. "Thou desirest not sacrifice," says the Psalmist. In the next phrase *ואתנה* he implies a possession of the privilege of sacrifice, if with Ewald (Syntax § 347) and Driver (Heb. Tenses § 64) the *ו* be understood as the *ו* of sequence before the volun-tative—"that" or "so that I should give it"; if it be taken alternatively as in the E. V. and by Delitzsch and Perowne—"else would I give it"—this privilege is distinctly affirmed. The latter is the view of the LXX who translate "If thou desiredst sacrifice, I would have given it." The Psalmist is not debarred from sacrificing by lack of opportunity. All this about the temporary suspension of sacrificial ordinances is read into his words, which indicate that he in common with the godly in Israel perceived the nullity of ceremonies in the absence of a humble and penitent heart.

4. "The whole thought of the Psalm is most simply understood as a prayer for the restoration and sanctification of Israel in the mouth of a prophet of the Exile. For the immediate fruit of forgiveness is that the singer will resume the prophetic function of teaching sinners Jehovah's ways. This is little appropriate to David, whose natural and right feeling in connection with his great sin must rather have been that of silent humiliation than of an instant desire to preach his forgiveness to other sinners."† The anointing with oil signified to David and to Saul not only an official, but a prophetic endowment with the

\* W. Robertson Smith, *in loc. cit.*

† W. Robt. Smith, *in loc. cit.*

spirit of God (1 Sam. x., 10; xvi., 13). David combined in a pre-eminent manner the royal and prophetic functions. By his psalms he became the great instructor and prophet of his people. The latter function was interrupted by his sin. His inner life was overclouded. The communion between his soul and God was broken. He had lost his way. He needed to be restored, to feel again the overflowing joy of God's salvation before he could begin to sing aloud of his praise or to teach transgressors his way. It is difficult to conceive of one to whom the prayer and vow in vs. 12 and 13 are more appropriate, than to this royal poet and prophet struggling out of Egyptian darkness into the sunshine of God's favor.

5. "Build thou the walls of Jerusalem." Reuss remarks, "The poet prays God to *rebuild* the walls of Jerusalem. The walls therefore are broken down." He sees in the last two verses convincing proof that so far as the whole Psalm is concerned "we are far from David's epoch." This is the conclusion of modern rationalistic critics generally. Many of those who unhesitatingly ascribe the body of the Psalm to David, feel constrained to ascribe the closing verses to a later author "who wished to accommodate this hymn to the circumstances of the people going into or returning from exile" (Maurer, *Com. in V. Test.*). In favor of the Davidic origin of these verses it may be said that "rebuild" is a *rare* (Fuerst) use of בנה; that it means more frequently *to strengthen, enlarge*, and that the Psalmist uses it in this sense. It may be said furthermore that the prayer is to be spiritualized, because the Psalmist perceives that unless God take pleasure in Zion and build the walls thereof "they labor in vain that build."\* But these and similar suggestions fail to meet the case. In spite of all that can be said there is a palpable lack of harmony between these verses and those immediately preceding. The point of view is different. The former are written with a vivid recognition of the insufficiency of material sacrifices. These are not depreciated, but appreciated at their proper worth in comparison with the sacrifices of a broken spirit with which God is better pleased. The last two verses, while not precisely contradicting the former, seem to have been added, as Perowne suggests, "expressly to correct wrong inferences which might possibly have been drawn from verses 16, 17, as to the worth of sacrifices enjoined by the Law." In the one case, the point of view harmonizes with the lofty spiritual intuitions of the whole Psalm; in the other it relapses toward

\* That the phrase זכור-צדק in the last verse is found also in the 4th Psalm, which is unquestionably Davidic, is not a decisive indication of authorship, as it occurs also in Deut. xxxiii., 19.

an external ritualism. There, if God desires material sacrifices, they are in readiness, which indicates that sacrifices flourished; here the twice repeated **אז** "then," pointing to a future restoration of Jerusalem, indicates that sacrifices had ceased. These and other discrepancies, to be felt rather than expressed, make it certain that the closing verses come from a later hand. Is this a valid reason for rejecting the Davidic authorship of the entire Psalm? Not at all. It shows that two lines of thought so divergent come from different sources. If the close of the Psalm be a post-exilic liturgical addition, the Psalm itself must have originated at an earlier time, when a freer and loftier view obtained respecting the spiritual value of sacrifices. The Psalm ends naturally and without abruptness with verse 19 (Heb.).

Thus far we have met objections. Are there any positive reasons for identifying the author of this Psalm with the poet-King of Israel?

1. The few intimations in the Psalm as to the life and character of the author correspond with what is known of David. The writer seems to have had a wide influence, since he promises to teach sinners Jehovah's ways. He was a poet of rare psychological penetration and of spiritual power. He had been guilty of one or more sins of peculiar heinousness, including the crime of shedding innocent blood. The Holy Spirit had been given to him, but his sin had almost driven that Spirit from his breast. Add to these facts the tone of profound penitence that breathes throughout the Psalm, the humble trust in God's mercy, and the eager striving to return to him, and we have a combination of circumstances that point to "the man after God's own heart," as they do not point to any other man.

2. We may reverse this process. A careful study of the life, character, and genius of David confirms the impression that we owe this song to him. Ewald's summary of David's character (Hist. of Israel, 3, pp. 57-58. Eng. Tr.) gives in every essential respect a wonderfully correct portrait of the author of the 51st Psalm.

3. There is a striking parallel between this Psalm and 2 Sam. XII. The first words which fell from David's lips after Nathan's "Thou art the man" had aroused him from his sinful torpor were **חטאתי ליהוה** "I have sinned against the Lord." Almost the first expression of the Psalm is "against thee I have sinned" **לך חטאתי**, in both instances a vivid apprehension of the nature of sin as being primarily against God. When Nathan asked "Wherefore hast thou despised the word of the Lord, to do this evil in his sight?" **לעשות הרע בעיניו**, we hear an immediate echo in the Psalmist's confession, "Against thee only have I

sinned, *and done this evil in thy sight*," והרע בעיניך עשיתי. In the words "That thou mightest be justified in thy speech, pure in thy judgment," there is a clear reference to the just judgments which God pronounced upon him (2 Sam. XII., 11, 14.) by the mouth of the prophet. The coincidences between the Psalm and the recorded history are too close to be accidental. They cannot be explained except by admitting that the author of the Psalm is also the leading actor in the history.

We have seen that the earlier as well as the later rationalistic criticism denies the Davidic authorship of this Psalm, but for different reasons. The earlier critics projected the whole Psalm into the period of the Captivity chiefly because of the last two verses; the later critics achieve the same result in the interest of a theory which makes the Pentateuch a forgery dating from the time of Ezra. In Prof Smith's special polemic against the Psalm he gives many reasons why it could not have come from David's hand; but the real reason is carefully concealed. It is this. If David wrote this Psalm, the Levitical code must have existed before his day; for there is hardly another Psalm which is so saturated with the spirit and phraseology of the Levitical legislation. The words כנס, טהר, חטא, באזוב, טהור are peculiarly Levitical terms, which, though used in a spiritual sense, indicate a familiar acquaintance with the Mosaic ritual. This of course is fatal to the theory. Therefore the Psalm cannot be David's. The theory must be saved even if the word of God be made a lie.

The rationalistic criticism of this Psalm wrests it from the one recorded event in Old Testament history which above all others seems adapted to call forth such an utterance of overwhelming penitence; and from the one man who beyond all others could explore the dark secrets of the inward part, and report its hidden and far-reaching iniquities in terms of such unfeigned abhorrence, profound contrition, and humble reliance on Divine mercy, as put his penitential psalms, of which the 51st is chief, by themselves, unique, and unparalleled in the literature of the world. What is gained by it? Does it subserve any higher conceptions of religious truth, or even of secular history? The hallowed association of the Psalm are destroyed. Sever it from the personal experience of the man after God's own heart, swing it down the centuries to nobody knows where, credit it to nobody knows whom, strip it of individual reference by making it only an expression of sorrow for a nation's apostasies, and this grandest of penitential lyrics is at once shorn of its hitherto unapproachable power to mould the utterance of the soul's profoundest

consciousness of guilt. This power grows out of the essential identity of personal experience in all ages. But if the Psalm is not founded on the Psalmist's own experience, if it is not a voice crying from the abyss into which he sees himself plunged by sin, if it is only a lamentation over the idolatries of a sinful nation, it cannot, without perversion of thought, voice our consciousness of personal guilt.

If this Psalm does not come from the hand and heart of David, if it does not bear the unmistakable stamp of his genius, if it does not correspond with the known facts of his life, it is safe to say that one of David's Psalms is yet to be found.

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### THE LITTLE BOOK OF THE COVENANT.

BY PROF. C. A. BRIGGS, D. D.,

Union Theological Seminary, New York.

The book which Moses was commanded to write as the basis of the Covenant (Ex. xxxiv., 27), is called the little book of the Covenant, to distinguish it from the book which Moses wrote as the basis of the original Covenant at Sinai (Ex. xxiv., 4) which is called the greater book of the Covenant on account of its much greater extent. The latter embraces the section Ex. xx., 22,-xxiii., the former the section Ex. xxxiv., 11-26. This little book of the Covenant is scarcely larger than the tables of the Covenant (Ex. xx., 1-17). Indeed it is now the common opinion of critics that we have here another decalogue. It is true the critics differ in their arrangement of these commands, but as there have always been differences in the synagogue and the church as to the arrangement of the "Ten Commandments of the tables" such differences of opinion as to the arrangement cannot destroy the consensus as to their number in either case. There are some critics who hold that this decalogue was written upon the tables (Ex. xxxiv., 28), on account of "the words of the covenant", which seem to go back upon "write thou these words, for upon the basis of these words do I conclude a covenant with thee and with Israel" (v. 27); and also on account of the verb **וַיִּכְתֹּב** which has no subject expressed and where the most natural interpretation finds the subject in Moses, the subject of the verbs which immediately precede. This would then be the execution of the command given in v. 27. This would then force us to the conclusion that these tables contained the decalogue of vs. 11-26,

and not the decalogue of Ex. XX., 2-17. If the section Ex. XXXIV., 11-28 stood by itself we could not escape this conclusion; but if we go back to Ex. XXXIV., 1, we find the promise that Jehovah will write upon these tables the same commands that were upon the former tables destroyed by Moses, and these were certainly the ten words of Ex. XX., 2-17. This forces us to supply the subject Jehovah to **יכתב** in thought or to take the verb as having an indefinite subject and then render it as a passive. "The words of the covenant, ten words *were written* upon the tables." The chief critics of this decalogue of the little book of the Covenant have been: Hitzig: *Ostern und Pfingsten*, 1838, p. 42; Bertheau: *Die sieben Gruppen Mosaischer Gesetze*, 1840, p. 92; Wellhausen: *Die Composition des Hexateuchs*, in the *Jahrb. f. Deutsche Theologie*, 1876, p. 554. These agree in the main in their results, and show a decided progress in their study of the subject. Others have expressed their views, e. g., Ewald in his *Gesch. des Volkes Israel*, 3te Ausg., II. p. 238, but even this prince of exegetes has given no reasons for his arrangement. So far as he differs from the others he stands by himself and has no followers, so far as we know. Kayser, in his *Vorexilische Buch der Urgeschichte Israels*, 1874, p. 58, agrees entirely with Hitzig. We present in a table the arrangement of the three chief authorities:

	<i>Hitzig.</i>	<i>Bertheau.</i>	<i>Wellhausen.</i>
1st Command,	vs. 12-16.	v. 18.	vs. 14-16.
2d "	17.	19-20	17.
3d "	18.	21.	18.
4th "	19-20.	22a.	19-20.
5th "	21.	22b.	21.
6th "	22.	23-24.	23-24.
7th "	23-24.	25a.	25a.
8th "	25.	25b.	25b.
9th "	26a.	26a.	26a.
10th "	26b.	26b.	26b.

Hitzig's arrangement is accepted by Bertheau for six of the commands. Bertheau improves upon Hitzig by distinguishing two commands in v. 25, which has been accepted by Wellhausen and is correct. He also distinguished two commands in v. 22, which verse is thrown out by Wellhausen as a later interpolation. Bertheau's mistake was in regarding vs. 11-17 as the Introduction of exhortation to this decalogue. Wellhausen has improved upon Bertheau by making 14-16 the first command, and v. 17 the second command, falling back on the



arrangement of Hitzig, save that he properly throws vs. 11-12 into the Introduction. We agree with Bertheau in regarding v. 22a as a separate command, but we differ from him by combining v. 22b with vs. 23-24 as a single command. We differ from all in taking vs. 18-20 as a single command.

We present the following scheme as the one most satisfactory to ourselves:

*The Introduction, Verses 11-13.*

"Keep thou that which I am commanding thee to-day. Behold I am about to drive out before thee the Amorite and the Canaanite, and the Hittite and the Perizzite and the Hivite and the Jebusite. Take heed to thyself lest thou conclude a covenant with the inhabitants of the land upon which thou art about to come, lest it become a snare in thy midst. Nay their altars ye shall tear down and their *Mazzeboth* ye shall break down and their *Asherim* ye shall cut in pieces."

This introduction mentions the six chief nations of Canaan, the same as those given in the larger book of the Covenant (XXIII., 23) and also in the Deuteronomic code (Deut. XX., 17), but in each case they are in a different order. The altars were the places of sacrifice to other gods. They were unfit for the sacrifices to Jehovah. The *Mazzeboth* were stone pillars used in the worship of *Baal* the Sun god. The *Asherim* were evergreens, or pillars of evergreen wood, used in the worship of *Ashera*, the goddess of life and fertility. These were to be destroyed by tearing down, breaking down, cutting in pieces.

*First Command, Verses 14-16.*

"Surely ye shall not worship another God (אל אחר), for Jehovah, his name is zeal (קנא). The zealous God (אל קנא) is He. (Take heed) lest thou conclude a covenant with the inhabitants of the land and when they go whoring after their gods and sacrifice unto their gods, they invite thee and thou eat of their peace-offerings (זבח), and thou take some of their daughters for thy sons and when their daughters go whoring after their gods they make thy sons go whoring after their gods."

This command corresponds with the first of the tables of the covenant (Ex. XX., 3): "Thou shalt have no other gods (אלהים אחרים) before me." This command in the table has no reason attached as is the case with our first command. The reason assigned in our first command corresponds however with the reason given in the table to the

second command (Ex. xx., 5): "For I, Jehovah, thy God am a zealous God (אֵל קָנָא)" And our command uses also the word for worship (הַשְׁתַּחֲוֶה) used in the second command of the tables (Ex. xx., 5). This favors the view that the reasons assigned in Ex. xx., 5, really belong to the first and second commands of the tables, these two being thus grouped. The view that the two were really one is opposed by the fact that our second command which follows without reasons, corresponds with the second command of the tables.

The verses of exhortation (15-16) simply unfold the meaning of קָנָא. As Jehovah is the husband of Israel he demands the exclusive affection and allegiance of his people. Any worship of other gods, is as a wife going away from her husband after other lovers. Any participation in their peace-offerings, or communion meals (זֶבַח) is committing whoredom with them. It may be questioned whether the exhortation was written in the little book of the Covenant itself and whether it may not be an exhortation of Moses in connection with the delivery of the commands to the people.

*Second Command, Verse 17.*

"Molten gods (אֱלֹהֵי מַסֵּכָה) thou shalt not make thee."

This corresponds with the second command of the tables (xx., 4), but without the reasons, which are here associated with the previous command, as we have seen. The second command of the tables is "Thou shalt not make thee any graven image (פְּסִל) or any form (תְּמוּנָה) of anything," &c. There we have the specification of the graven or carved image of wood, here we have the molten image of metal. Neither mention the image of stone. But in neither case are we to conclude that other images were allowed than those specified. It is in accordance with the concrete character of these early laws, that they mention a specimen of a class and do not generalize.

*Third Command, Verses 18-20.*

"The feast of *Mazzoth* thou shalt keep. Seven days shalt thou eat unleavened bread as I commanded thee, at the season of the month *Abib*; for in the month *Abib* thou didst go out from Egypt. All firstlings of the womb are mine and all thy male possessions, the firstlings of the cattle and sheep. And the firstlings of the ass thou shalt redeem with a sheep. And if thou canst not redeem it thou shalt break its neck. All the first-born of thy sons thou shalt redeem, and thou shalt not appear in my presence empty." This third command is dis-

puted as to its extent. The critics agree, so far as we know, in limiting it to v. 18, and making vs. 19-20 an additional command with reference to the first-born. We combine for these reasons: (1) There is a reference back to the institution of the feast of unleavened bread (מצות) at the Exodus. The law of the first-born is associated with that institution in the Jehovistic narrative Ex. XIII., 12 sq. as here, and there is a remarkable verbal correspondence between the two passages. Indeed this little book of the Covenant is the code of the Jehovist. It is best therefore in both cases to attach the two things together as one institution and one command. (2) There is a certain correspondence between the two decalogues as far as it goes. We have noted this in the first and second commands already considered. The next command in our series is the Sabbath law. It seems to us best to regard this command as the fourth in both decalogues. (3) The most of those who separate here two commands, combine the two great feasts of v. 22 in one command, which seems to us improper. The feasts of *Asiph* and *Shabu'oth* are as distinct from one another as the *Mazzoth* is from both of them, and the three ought to appear in three separate commands. Looking now at the command itself, we observe that it is the *Mazzoth* feast rather than the Passover that is brought into view. This is in accordance with the Jehovistic narrative (XIII., 3-10), which also lays stress on the feast of unleavened bread. The month אֲרִיִב is the month of green ears, called by the Elohist the first month (XII., 18), and after the exile *Nisan*. The expression תִּזְכֹּר is doubtless a copyist mistake for הִזְכִּיר as we rightly have it in the Jehovistic narrative (XIII., 12). The command "They shall not appear in my presence empty" is regarded by Ewald as a distinct command, but without sufficient reason. This is also found in the greater book of the Covenant (XXIII., 15) in connection with the feast of unleavened bread; but in the Deuteronomic code (Deut. XVI., 16) is extended to all the feasts. It is therefore a subordinate feature of the feasts which might appear here or elsewhere without much difference.

*Fourth Command, Verse 21.*

"Six days shalt thou work and on the seventh thou shalt keep Sabbath. In ploughing and reaping thou shalt keep Sabbath."

This fourth command is much briefer than the fourth of the tables. The elaborate reasons given in Ex. XX., 11, in reference to the creation of the world and in Deut. V., 14-15, with reference to the deliverance

# THE HEBREW STUDENT SUPPLEMENT

—OF—  
THE HEBREW CORRESPONDENCE SCHOOL.

MAY, 1893.

NO. 9.

## THE HEBREW SUMMER SCHOOL.

It cannot be deemed out of place to occupy a part of the Correspondence School SUPPLEMENT with some statements in regard to the Hebrew Summer School. The two Schools have much in common in respect to work, teachers and members.

It is as yet too early to write definitely as to the number of students expected. Already very many have expressed their intention to come. Rooms in the building are rapidly being taken, and all who are now deliberating, are urged to make up their minds speedily in order to secure eligible rooms.

The Summer School will open its session on the 2nd of July. One month is devoted solely to the study of the Hebrew language, and collateral topics connected with the Old Testament. There will be classes for extemporaneous reading of different books of the Old Testament—a kind of work which is too much neglected. An ability to read fluently large portions of these Scriptures is not possessed by a large number of ministers. The task is not an insurmountable one. On the other hand it is perfectly practicable and has been accomplished. During last year's session of the Summer School, a class of students composed of ministers who possessed not more than the average acquaintance with the Hebrew Bible which graduates from a Theological Seminary have, were enabled after devoting six weeks' work to read the larger part of the Hebrew Bible with readiness and pleasure. They read Genesis, Exodus I.-XX., Deuteronomy I.-XII., Joshua, Judges, 1 and 2 Samuel, Hosea, 81 Psalms, Proverbs, Ruth, Lamentations, Ecclesiastes, Esther, Nehemiah, and other parts of the Old Testament. Now can there be any denying of the fact that the ministers of this country *ought*, every one of them, to have the ability to read a page of the Hebrew Bible as easily as a page of the Greek Testament?

But this is only one feature of the School. The Lectures on Old Testament Subjects will be especially valuable this year. Prof. Wm. Henry Green, author of "Moses and the Prophets," well known to all Biblical students, has most kindly consented to address the members of the School. He has chosen some subjects bearing on the "Criticism and Interpretation of the Psalms."

Prof. Howard Osgood, of Rochester, will lecture upon the "Text and Canon of the Old Testament." Other lecturers of equal ability have generously offered their services, and without doubt this feature of the School will be as attractive as it has ever been, if not more so.

The regular Classes will be four in number, graded according to the needs of those who attend the School. There will be a class for beginners in Hebrew. This class will have the personal care of the Principal. Four weeks of continuous study will do almost as much for them as a year in the Theological Seminary. The Intermediate and Progressive Classes are adapted for those who are somewhat advanced in the knowledge of the language.

The Advanced Class will occupy itself with an exhaustive study of the Book of Jonah. This work will no doubt be the most attractive of any in the School. The Book will be taken up and examined verse by verse, and all critical questions given careful hearing. Such work as this, embracing the whole field of Biblical study, in language, in interpretation, in exegesis and critical translation is as fascinating as it is useful, or rather invaluable.

While these may be called the prominent features of the School, many others might be mentioned. By a reference to the Prospectus of the School, which the Principal will be glad to mail to any address, the whole scope of the work may be observed. What better way of spending a vacation than in this study and investigation of the Old Testament Scriptures?

1. Hebrew study has been regarded in the past as so difficult that many a minister had given up in despair the attempt to accomplish anything in it. But let him make up his mind to come to Morgan Park for the month of July, to engage in this special work, and he will once for all overcome this bug-bear which continually thrusts itself into his presence, and which he has not courage alone to grapple with and conquer.

2. Many members of the Correspondence School will find it very advantageous to spend a term at the Summer School. They will thus be enabled to enjoy the advantage of a living teacher, and will become acquainted with Hebrew as a spoken language as well as a written one. They will be enabled in many cases to do in this single month of continuous work, what is equiv-

alent to an entire Course in the Correspondence School. It is hoped that a large representation from them will be present.

3. The fact that a vacation can be spent more cheaply at the Summer School at Morgan Park than in almost any other resort, ought in connection with the other advantages, to settle the question of attendance for very many ministers. Twenty dollars, exclusive of washing, books, and lights, will cover the entire cost of the month's sojourn. The School is organized indeed with these two principles in view, study and economy. A continuous, zealous and diligent study of one branch of learning for one month!—few who have not actually experienced it, can realize how much can be accomplished. Come to the Hebrew Summer School in July and have the pleasure and the profit of making the discovery.

#### REDUCTION IN RAILROAD RATES.

Efforts have been made to secure reduced rates for persons attending the Summer School. Not all to whom application has been made have yet responded. We are glad to make the following announcements, and we hope that the list will be still larger when the June SUPPLEMENT is printed.

The *Chicago and Eastern Illinois R. R.* will sell return-tickets at one-third rate.

The *Chicago, Burlington and Quincy,*

The *Chicago, Rock-Island and Pacific,*

The *Chicago, Milwaukee and St. Paul,* and

The *Chicago and North Western* will charge one fare for the round trip.

#### ANNOUNCEMENTS.

For two weeks after May 17th, *personal* letters may be addressed to the Principal at Saratoga, N. Y., where he will be in attendance upon the Anniversaries. He hopes to greet there many with whom he has been corresponding during the past year. All Lessons and business communications may be sent to Morgan Park, as usual.

The following members of the Elementary Course sent in perfect recitation papers during April:

Rev. J. J. Anderson, Tuscaloosa, Ala., No. 17;

“ W. C. Clark, Greensboro, Ala., No. 13;

“ J. A. Moore, Newbern, Ala., No. 1;

“ F. M. Peterson, Greensboro, Ala., No. 12;

“ W. A. Schruoff, Sidney, Ohio, No. 11.

It was announced in the last SUPPLEMENT that the *Appendices* to the “Elements” would

be ready by June 1st. On account of the necessary absence of the Principal during a large part of June, and in order that the printing of the Lessons may not be interrupted, the publication of the *Appendices* will be postponed until September.

Each member of the Correspondence School has been written to by the Principal in reference to the possibility of his securing for the School a new student, and for *The Hebrew Student* a new subscriber. Many have already responded. Some have done more than was asked. There are others from whom no word has been received. We trust, however, that they are only waiting to be able to send the names desired. From the many cordial and appreciative letters which have been called forth by this request, we are confident that the success of the *School* is a thing warmly desired by every member connected with it, and something for which all will labor. Brethren are now satisfied that, by its assistance, they can accomplish more and better work in Hebrew. Many of them know that without the incentive and stimulus furnished by the Lessons, they would do nothing in this department of study. No one will deny that at the present time a knowledge of Hebrew is a possession, to gain which one can afford to make a special effort.

It is also well for the students of the School to appreciate the fact that its success is largely dependent upon them. If they really believe in it, and in the work which it is trying to do, and will show their belief in it by speaking in its favor when opportunities offer, how much we may hope to accomplish within a comparatively short time. Will not all consider this?

#### PERSONAL.

REMOVALS.—As spring comes it brings with it the usual increased number of changes of residence among our members. Rev. M. L. Gates has removed to McPherson, Kas.; Rev. F. B. Greul, and Rev. W. B. Greene, Jr., to Philadelphia; Rev. J. T. Christian, to Chattanooga, Tenn.; Rev. J. J. Anderson, to Tuscaloosa, Ala.; Rev. H. B. Allen to be principal of Norvilla Collegiate Institute, Greensburg, La.; Rev. Jewell, to Felton, Del.; Rev. Thos. Montgomery, to Mt. Joy, Pa.; Rev. W. H. Smith, to La Moille, Ill. All these are members of the Elementary Course. Of the Progressive and Intermediate, Rev. T. J. Finney has removed to Cairo, Egypt; Rev. G. H. Appleton, to Shanghai, China; Rev. F. A. Horton, to Oakland, Cal.; Rev. N. E. Bennett, to New Richmond, O.; Rev. R. A.

Windes, to Globe, Arizona; Rev. O. Hemstreet, to Johnsonville, N. Y.

When a student in the Correspondence School has failed to report either by Lesson, or by letter, for thirty days, his card (the names of the members are arranged in a card-catalogue) is placed in the Delinquent-list. There it remains until the brother is heard from. Of course the Principal desires to have just as small a delinquent-list as is possible. Will not students *oblige* him by reporting the fact, when it is impossible for them to send in a Lesson. All will see that the work has grown to such magnitude, that it is absolutely necessary to manage it in a systematic manner.

#### NOTES FROM THE FIELD.

From India comes a note of encouragement. Rev. A. A. Newhall writes from Hanamaconda: "I am very much pleased with your 'Elements,' they are just what I longed for when a student, and have been looking for ever since. I call these studies a recreation but they are more than that. In the present state of our Telugu Bible work they are of great practical value to me in finding out what the Telugu version *ought* to say, but in many cases does not say, though on the whole it is a fair version."

With the above we yoke the following very kind words from a student in the Progressive Course, writing from the Bay State:

"I want to thank you (though perhaps you are weary of thanks from so many pupils) for the great benefit I have received from these Lessons already. I have often sent you papers of which I should have been heartily ashamed in college days, but I have seemed to have some excuse, which I need not detail to you. Particularly have you shown me that Hebrew may be brought under laws and rules as really as Latin or Greek. I cannot learn unless I see principles. But the laws of Hebrew Grammar seemed to me very misty and vague, exceptions seemed more numerous than regularities, and the whole subject seemed unreasonable. You have put each word under some principle, have put the language for me into harness, and I hope in time to yoke it to my plow.

"Your grammatical and lexicographical notes have been invaluable—something not found in either lexicon or commentary. I think I have caught something of the *spirit* of the language through them, have seemed to catch the Hebrew *view-point* in expressions and idioms."

Rev. W. A. Schruoff, (Elem.), Sidney, Ohio, sends us a few observations which will doubtless commend themselves to all.

"A tone-long vowel is a child of circumstances, its very existence depending on its nearness to the syllable having the tone. An originally long vowel is a fatalist. Where it occurs it is beyond influencing by any means whatever."

Rev. M. M. Mills, (Prog.), West Haven, Vt., writes: "I sometimes, during the interval between sending my written Lesson and receiving the next printed one, take the advance Lesson and translate a part of it from the Septuagint into Hebrew to see how nearly like the Hebrew text I can write it. I find it pleasant and profitable."

#### MEMBERS IN FOREIGN LANDS.

It may be interesting and stimulating to the home members of the Correspondence School, to read the names of those who in foreign countries are engaged as fellow students in this work of studying the Hebrew of the Old Testament.

##### GREAT BRITAIN.

Rev. Charles Payne, Louth, Lincolnshire, Eng.  
Rev. Jas. L. Biggar, Lisburn, Co. Antrin, Ire.  
Rev. C. J. Legate, Annvale, Newry, Co. Down, Ireland.  
Rev. Jno. James, Middlesborough-on-Tees, Eng.

##### FRANCE.

Rev. C. Phillit, Ollieres, Ardeche.

##### GERMANY.

Rev. J. L. Cheney, Leipzig.

##### INDIA.

Rev. E. Chute, Secunderabad.  
" A. A. Newhall, "  
" D. K. Rayl, Ongole.  
" D. A. W. Smith, Rangoon, Burmah.  
" A. Gordon, Gurdaspur.  
" R. R. Williams, Ramapatam.  
" I. C. Archibald, Bobbili.

##### CHINA.

Rev. D. H. Davis, Shanghai.  
" Jno. Butler, Ningpo.  
" W. J. McKee, "  
" G. H. Appleton, Shanghai.

##### EGYPT.

Rev. T. J. Finney, Cairo.

##### BRAZIL.

Rev. G. W. Chamberlain, Saô Paulo.

## HINTS ON MEMORIZING.

REV. GEO. ANDERSON.

To my classmate in the Progressive Course from West Virginia, may I be allowed to say, that his experience is not at all peculiar. This may not be great consolation to him, yet it may help him to know that others have precisely the same difficulties which he has. A relation of my experience may be helpful to him. I have found it useful to *review frequently*. I review in the interval between the sending off of one Lesson, and the receipt of the next, more or less, as I can command time for the purpose. Thus I have been led to recognize some things that I had forgotten entirely. It was a surprise to me that I had forgotten them, but now they are likely to remain a part of my mental furniture. As to the vocabulary work, any word that is not easily remembered, I try to connect with some word that sounds like it. For instance **גָּנַב** *steal* I connected with a Scotch word: to *nab* a thing is to steal it. This word never failed to recall the meaning of that Hebrew word. Connect the Hebrew word with some word you know, no matter of what language, for this mnemonic purpose, and it will be found an immense help. Again in remembering nouns, I try to connect them with the verbs from which they are derived, with which I have already become more or less familiar, and, according to the law that things resembling each other help to recall each other, I become better acquainted both with the verb and the noun. **בָּן** a son from **בָּנָה** *build* (a family, a house, is *built up* by sons) **דַּעַת**, *knowledge* from **יָדַע**, *know*, **מֵרָאָה** *sight*, from **רָאָה**, *see*. As to the committing of the verses assigned I find that it is good to analyze every word in the verse.

## OPINIONS AND ENCOURAGEMENTS.

T. M. CHALMERS, (El.), Monmouth, Ill. "I am greatly delighted with the Hebrew. I feel much benefited by the mental training it gives."

ADAM CHARLTON, (El.), Lynedoch, Canada. "I like your plan of instruction exceedingly, and think I am getting a good hold on the Grammar."

REV. W. D. AKERS, (El.), Asheville, N. C. "I have never enjoyed any study so much as that bestowed on the preparation of these Lessons."

REV. E. P. SHIRLDS, (Prog.), Cape May City, N. J. "Rest assured that I love the study, and feel deeply grateful to

you for the Course, and for your patience. I rejoice very much at the grand growth of the Class."

REV. J. W. FOX, (El.), Kewanee, Ill. "It is but little that I know of this strange tongue, but I would not part with that little for three times what it will cost to take the four Courses. If the Lord permits, my mind is made up to go through the whole route."

REV. F. BRADLEY, (El.), Oscoda, Mich. "I enjoy the study of Hebrew as you lay out the work. I had tried before to learn the alphabet but had become discouraged over it."

It requires study to get these Lessons, but I find a half hour each day and more on Monday and Tuesday, enables me to get through the work.

REV. W. H. SLOAN, (El.), Albion, N. Y. "I am much interested in the study. I wait for the weekly envelope with all the eagerness of a young lady looking for the continued story in the New York Ledger. I believe the Course to be more valuable now than in the Seminary. Our minds are better able to grasp all the questions and problems involved, and the mental stimulus comes at the very time we need it."

REV. L. R. MEARS, (El.), W. Jefferson, O. "I cannot tell you how glad I am that I have undertaken the study. I like it, and the plan of study is much better than I had any idea it was."

REV. R. C. ARMSTRONG, (El.), Waxahachie, Texas. "I am delighted with the system. It is a grand success. I feel that I have been much benefited. Everything is as clear as a sunbeam."

## NEW MEMBERS.

April.

- Rev. L. R. Amis, (El.) Culleoka, Tenn.  
 " W. S. Apsey, (El.) No. Cambridge, Mass.  
 " I. C. Archibald, (Int.) Bobbili, India.  
 " W. R. Baldrige, (Int.) Piper City, Ill.  
 " J. A. Bowler, (El.) Hillsboro Bridge, N. H.  
 " J. B. Bradley, (El.) Ironton, O.  
 " S. A. Chaplin, (El.) Plymouth, Ind.  
 " E. R. Curry, (Prog.) Stevens' Point, Wis.  
 " I. D. Darling, (Int.) Spartansburgh, Pa.  
 " F. F. Emerson, (El.) Newport, R. I.  
 Mrs. S. B. Jones, (El.) Ironton, O.  
 Miss M. L. Lewis, (El.) Ironton, O.  
 Miss L. Moxley, (El.) Ironton, O.  
 Rev. F. Pomeroy, (El.) Earlville, Ills.  
 Mr. L. Y. Quigg, (El.) Conyers, Ga.  
 Rev. W. A. Sampey, (El.) Tyler, Texas.  
 " D. W. Sheppard, (El.) Montrose, Pa.  
 " A. M. Smeallie, (El.) Kortright, N. Y.  
 " E. A. Starkley, (El.) Findlay, O.  
 " H. A. Sumrell, (El.) Ironton, O.  
 " C. C. Thorne, (Int.) Shortsville, N. Y.  
 Miss H. Vinton, (El.) Ironton, O.  
 Rev. F. G. Woodworth, (Int.) Wolcott, Conn.

from Egyptian bondage, are here omitted and we have no reasons at all. We note also that our command does not correspond with the first section of the fourth command in the tables. "Remember the Sabbath day to sanctify it" (Ex. xx., 8). "Keep the Sabbath day to sanctify it" (Deut. v., 12), but with the following section "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of Jehovah thy God" in which both versions of the tables agree, only our fourth command even shortens that. We prefer to render שבת "to keep Sabbath" not only to correspond with the noun שבת of the tables, but also because it is more proper in itself than "rest." Our command gives an additional feature in the last sentence "In ploughing and reaping," that is in the busiest seasons of the year, when the temptation to work would be strongest, they were yet to observe the Sabbath.

*Fifth Command, Verse 22a.*

"And the feast of the *Shabu'oth* thou shalt observe at the first fruits of the wheat harvest."

Bertheau is the only critic, so far as we know, who makes this a separate command, and yet we do not hesitate to follow him, on account of the inherent propriety of distinguishing the three great feasts as three separate commands, and the impropriety of associating two in one command and a single one in another. This feast is called here the *Shabu'oth*, or feast of weeks, although it is mentioned as a harvest feast at the time of the first fruits of the wheat harvest. The greater book of the Covenant calls it the חג הקציר—the feast of the harvest (XXIII., 16). The Deuteronomic code (XV., 10) calls it the feast of weeks, as here.

*Sixth Command, Verses 22b—24.*

"And the feast of *'Asiph* at the circuit of the year (thou shalt observe). Three times in the year shall all thy males appear before the face of the lord Jehovah, the God of Israel. For I will dispossess nations from thy presence, and I will make thy boundary broad in order that no one may desire thy land when thou goest up to appear in the presence of Jehovah thy God three times in the year."

The most of the critics find a new command in the summons to appear thrice a year in Jehovah's presence, but we cannot consent to this, for this command is really as much an appendix to these feasts as the command "they shall not appear in my presence empty" is an ap-



pendix to the feast of unleavened bread. In the greater book of the Covenant, the commands with reference to the three feasts are embraced in the opening: "Three times thou shalt keep feast unto me, in the year" (XXIII., 14) and the closing "Three times in the year all thy males shall appear in the presence of the lord Jehovah" XXIII., 17). Indeed the reason assigned in v. 24 as well as the command of v. 23 both belong to the three feasts, and combine the four commands respecting sacred times in a group, just as in the decalogue of the tables the first and second commands make up a group with a common reason. The third feast is called 'Asiph, =Ingathering. So also in the greater book of the Covenant (XXIII., 16). In the Deuteronomic code (XVI., 13) it is called חַג הַסֻּכּוֹת =feast of tabernacles. So also in the priest code (Lev. XXIII., 35). The time here specified is תְּקִיפַת הַשָּׁנָה. In the larger book of the Covenant it is בְּצֵאת הַשָּׁנָה (XXIII) in the going forth of the year.

*Seventh Command, Verse 25a.*

"Thou shalt not slaughter with leavened bread (חֲמֵץ) the blood of my peace-offering (זֶבַח)."

*Eighth Command, Verse 25b.*

"And the peace-offering (זֶבַח) of the feast of the Passover shall not remain until morning."

These are separate commands as Bertheau and Wellhausen rightly decide. If they were one we would expect the qualification "feast of the Passover" to be attached to the first use of זֶבַח and not the second, where it is. The combination would favor the reference of both commands to the Passover-offering; but really the first זֶבַח is unqualified and is general, and refers to all peace-offerings. The unleavened bread of the seventh command is not the unleavened bread of the *Mazzoth* feast but the unleavened bread of the *Mincha* (מִנְחָה) which accompanies the זֶבַח in accordance with Lev. II., 11. "No *Mincha* which ye bring to Jehovah shall be offered leavened (חֲמֵץ); and again Lev. VII., 12, sq.: "Ye shall bring with the זֶבַח of the thank-offering perforated cakes unleavened (מִצּוֹת) mingled with oil and wafers unleavened, anointed with oil," &c. The זֶבַח is the peace-offering for which the fuller expression is זֶבַח שְׁלָמִים. For the verb שָׁחַט, slaughter for sacrifice, the larger book of the Covenant has זָבַח offer as a sacrifice, a verb cognate to the noun זֶבַח (XXIII., 18).

The פסח of the eighth command is the Passover feast which is here incidentally referred to under the offering peculiar to the feast. The Passover sacrifice was indeed a special kind of זבח. The command here corresponds with that of the Elohist narrative, Ex. XII., 10. only the phraseology is entirely different. Thus the Elohist gives us לא תותירו ממנו עד בקר. "Ye shall not leave any of it over until morning" where our Jehovistic code has: לא ילין לבקר זבח חג הפסח. "The peace-offering of the feast of the passover shall not abide till morning." The term: זבח חג הפסח indeed corresponds with the phrase peculiar to the Jehovistic narrative, Ex. XII., 27. זבח פסח. The larger book of the Covenant (XXIII., 18) has: לא ילין חלב-חגי עד בקר differing from both especially in the phrase "fat of my feast" which would not confine it to the Passover זבח.

*Ninth Command, Verse 26a.*

"The first of the first fruits of thy land thou shalt bring to the house of Jehovah, thy God." This is the law of first fruits. Our phrase is ראשית בכורי ארמתך. The greater book of the Covenant has exactly the same expression (XXIII., 19); but the Deuteronomic code (XXVI., 2) מראשית כל-פרי הארמה. Here there was to be selection of the first and choicest, and these were to be brought to the house of Jehovah, that is not the temple or tabernacle necessarily, but before these were erected, any place of an altar of Jehovah, in accordance with the greater book of the Covenant (XX., 24) where the name of Jehovah was recorded, or in accordance with the Deuteronomic code (XII., 13) in the place chosen by Jehovah in one of the tribes.

*Tenth Command, Verse 26b.*

"Thou shalt not seethe a kid (which is still) with its mother's milk."

This last command is most difficult of all. The older Protestant interpreters, Luther, Calvin, Piscator, *et al.*, thought of a limitation of the age of an animal for purposes of sacrifice. This is most suited to the context, for we have had three laws of offerings prior to it. But the Rabbinical interpretation that it is a dietary law against eating a kid in the milk of its mother has been followed by most moderns, even the A. V. The Deuteronomic code (XIV., 21) is thought to favor the latter view from the fact that it is there preceded by the command not to eat anything that dies of itself. But on the other hand, it is followed by the law of tithes and first fruits, and it may rather go with these laws

there, as it is associated with the law of first fruits here. We do not hesitate to follow the former interpretation and class this law with the three preceding as laws of offerings. **בשל** is used for cooking the portions of the animal victim that was eaten by the offerers in the communion meal of the **זבח** Ex. XXIX., 31. This then would forbid the sacrifice of suckling animals. It is true that in the larger book of the Covenant (Ex. XXII., 29) first born of animals were to be given to Jehovah on the eighth day, notwithstanding the law in Ex. XXIII., 19, corresponding exactly with ours. It is also true that in the priest code (Lev. XXII., 27) we have the more explicit statement "From the eighth day and upward it shall be accepted for an *gorban* (**קרבן**) an offering by fire unto Jehovah (**אשה**)," but notwithstanding the consensus of Rabbinical interpretation we are not sure that this amounts to any more than that as the male child was circumcised on the eighth day, so the animal on the eighth day was taken from its mother to the divine presence. It may then have been kept in the flocks and herds of the altar for subsequent use at the proper age. Indeed the **והלאה** = "and upward," favors our view. But even if the ordinary view is taken as to the age of animals suitable for offerings, we have still to bear in mind that the various codes differ not infrequently in their prescriptions. The only mention of the sacrifice of a suckling animal, that we have observed, is in the case of Samuel (1. Sam. VII., 9). This may have been exceptional in those disorderly times. The offerings are generally of animals a year old or more, in the specifications of age that are not infrequently made.

Thus in this little book of the Covenant we have a decalogue. Three of the commands, I., II. and IV. correspond with the commands of the tables. The others are commands respecting sacred days and offerings. They may be divided into three groups (a) I.-II., the two laws of worship in general, (b) III.-VI., the laws of holy days, and (c) VI.-X., the laws of offerings. It is therefore a decalogue of worship as compared with the decalogue of the tables which is a decalogue of Holy conduct. They may well have been each in its way at the root of the Covenant of Jehovah with Israel. The one was written by Jehovah himself upon two tables as the tables of the Covenant, the other was written by Moses in a writing as a book of the Covenant.

## NOTES FROM ABROAD.

BY REV. JOHN P. PETERS, Ph.D.

An aspirant for the position of *Privat-Dozent* in the theological faculty of the University of Leipzig presents, in Latin, a dissertation on some appropriate theme, and also propounds certain theses which he offers publicly to defend. The *disputatio* is in Latin. The candidate occupies the *cathedra*, and invites first the professors, then the *Privat-Dozenten*, and then the public at large to discuss with him the theses he has propounded. The discussion usually lasts some hours. I have already noticed by anticipation Dr. Wm. Lotz's *Habilitationsschrift, Quaestio-num de Historia Sabbati*, which shall receive a fuller notice later. Two of the twelve theses which he offered to defend are: "The root of the verb יָדַע, meaning *know*, is יָדַע, and not יָדָע. The word אֶשֶׁת is derived from another root than אִישׁ." With regard to the latter of these—the ' in אִישׁ seems to me not radical, but merely a device to indicate the length of the vowel. If this is so, אֶשֶׁת may very well be from the same root as אִישׁ. Compare אֵשׁ, *fire*, where the lengthening takes another form, and its derivative אֶשְׁתָּ, *that which is consumed by fire, offering*.

Among books in the press or in preparation are:

1. A new and more correct edition of Onkelos' Targum by Berliner, under the patronage and with the assistance of the Berlin *Akademie der Wissenschaften*;
2. A new edition of Delitzsch's commentary on the Psalms;
3. A new edition of Bertheau's commentary on Judges and Ruth, in the *Kurzgefasstes Exegetisches Handbuch* series;
4. In the same series a commentary on Proverbs by Nowack, professor at Strassburg. Prof. Nowack, a young man, not much over thirty, is already favorably known as the author of a very serviceable commentary on Hosea;
5. Dillmann's commentary on Numbers, Deuteronomy and Joshua, will, contrary to what I stated last month, form but one volume in the same series;
6. Prof. C. H. H. Wright's commentary on *Kohleth*, containing also an answer to Robertson Smith, is completed, even to the indices.
7. The second half of the ninth edition of Gesenius' *Woerterbuch*, which was originally promised for last year, is printed as far as the letter אָ. Dr. Ryssel of Leipzig is correcting the proofs. It may appear during the summer;
8. Dr. Paul Haupt of Goettingen, the Assyriologist, will publish during the spring or summer the cuneiform text of the Izdubar or Namrudu Legends. His views with reference to these legends, or this myth rather, are, I believe, the same as those of Prof. Frdr. Delitzsch, and substantially as follows: These legends together constitute a sun epos. The different episodes describe the sun's cycle. The names of the signs of the zodiac are derived from this same nature myth. This myth, or mythological epos, together with the signs of the zodiac, was received by the Semitic Babylonians from the pre-Semitic Akkadian inhabitants of Babylonia. Through the Babylonians and Phoenicians it was widely spread. The Herakles myth of the Greeks is thus borrowed from the Akkadians. Also, in

agreement with Rabbi Goldziher (*Der Mythos bei den Hebræern*), Delitzsch (*Haupt*) recognizes in the Nimrod and Samson of the Bible this same nature myth;

9. I regret to say that Haupt's Assyrian grammar, like his recent pamphlet on the Akkadian language, is to be disfigured by a prefatory tirade against Dr. Hommel of Munich. There is some talk of the publication of this grammar in English.

In the second number of the *Zeitschrift fuer wissenschaftliche Theologie* for 1883 is a sharp, although appreciative, review of Reuss' *Die Geschichte d. heiligen Schrift d. Alten Testaments* by A. Hilgenfeld, the editor of the magazine. Eduard Reuss is professor at Strassburg. He may be regarded as the Nestor of the Wellhausen school of Old Testament criticism. That which is distinctively characteristic of that school, the post-exilic origin of the Law (Torah), was set forth by Reuss in his lectures, almost, if not quite, before Wellhausen was born, but not until last year did he publish his views in book form. He maintains that from the whole "heroic age" (to the end of Saul's reign) we have no document, excepting Deborah's song, not even the Decalogue. The oldest part of the Pentateuchal legislation is, according to him, Ex. xx.-xxiii., called in Ex. xxiv., 7, the "Book of the Covenant." This is the *Landrecht* of King Jehoshaphat (917-892). It will be seen that Reuss is not sufficiently careful to distinguish facts from theories, and that he is extremely radical. He has, however, a reverence of tone that is in pleasant contrast with Wellhausen's irreverent flippancy, and the book is very valuable as a book of reference, its literary summaries being especially full. The point in Hilgenfeld's review to which I wished to call attention is this; referring to the essential agreement between the Samaritan and Jewish Pentateuchs admitted by Reuss he says: "As the Pentateuch of the Samaritans is in essential agreement with that of the Jews, I can the less believe that the *Torah* did not receive its present final form until after the time of Ezra." That is after a period of about 100 years of bitter enmity (according to the tradition), the Samaritans are supposed by Reuss and his school to have adopted the *Torah* of their foes, but still to have retained their hatred of them. The Wellhausen criticism has been internal in its character. Internal criticism is proverbially unreliable when without all external corroboration, and it is extremely desirable that the critics of that school should give some satisfactory explanation of the relation of the Jewish to the Samaritan canon, of the origin and date of which latter we really have no certain information at present. It seems to me, also, that there is in connection with the LXX. a similar external difficulty not yet satisfactorily accounted for, in assigning to the time of the Maccabees large numbers of Psalms, and portions of prophetic books.

In a recent number of the *Theologische Literaturzeitung*, A. Kamphausen of Bonn, reviews in the most favorable manner, Introductory hints to English readers of the Old Testament, by Rev. John A. Cross, M. A., London: Longman, Green & Co., 1882. He finds it both orthodox and liberal, with opinions of its own, but affording materials for independent opinions.

In the January number of Luthardt's *Zeitschrift* is a review by O. Zoeckler, of the Old Testament literature of 1882, in which he finds that the anti-Wellhausenists have the advantage both in number and ability.

I take the liberty of answering here a question addressed to me with reference to Stade's *Zeitschrift fuer alt. testamentliche Wissenschaft*. It is assisted by the

*Deutsche morgenlaendische Gesellschaft*, and is ideally a valuable enterprise, but it seems to me that it has, up to the present time, been very one-sided. The editor is Stade, professor at Giessen. He is an ultra-follower of Wellhausen. His Hebrew grammar, of which only one volume has ever appeared, is an advance on Olshausen's ideas, and his history, the first volume of which appeared last year, is an advance on Wellhausen's.

The Old Testament and Semitic courses at the University of Leipzig for the summer (April 16 to August 15) semester of 1883 are as follows:

Prof. Franz Delitzsch, Biblical Theology of the Old Testament; Genesis; The relation of the prophets to the law (English society); The Hebrew-Aramaic collection of proverbs, *Millin de rabbanan* (Jewish mission). Prof. Baur, Minor Pre-exilic prophets. Prof. Hoelemann, Psalms. Dr. Ryssel, Isaiah. Dr. Guthe, Old Testament Introduction; Legislation of Deuteronomy. Dr. Koenig, Hebrew Antiquities; Grammar. Dr. Lotz, Judges; Assyriology as auxiliary Theological Science; Assyrian. Prof. Fleischer, Arabic (Koran and Hamâsa). Prof. Krehl, Syriac, Arabic, Ethiopic (Roediger's, Arnold's, and Dillmann's chrestomathies respectively). Prof. Frdr. Delitzsch absent. Also there will be lectures on the Geography of Babylonia, Arabia, &c.

At the University of Berlin:

Prof. Dillmann, Biblical Theology of the Old Testament; Job. Prof. Kleinert, Psalms. Prof. Strack, Old Testament Introduction; Genesis; Kimchi's Hebrew Grammar. Prof. Schrader, Assyrian-Babylonian History; Selected Assyrian Inscriptions; Sumerian-Akkadian; Ethiopic. Prof. Sachau, Arabic (*Mo'allakât*; Legends of the Koran); Syriac (*Kalila and Dimna*). Prof. Dieterici, Arabic (Arabic Poets; Thier and Mensch); Prof. Barth, Aramaic chaps. of Daniel and Ezra; the Syriac Apocrypha, and Syriac Syntax. Dr. Jahn, Arabic Grammar comparatively considered; Arabic exercises. Prof. Mueller, Geography and Ethnography of Asia. Prof. Bastian, General Ethnology.

The most important Old Testament and Semitic scholars in other German Universities are as follows, the order being determined by the relative number of theological students in the universities mentioned:

Halle; Schlottmann, Riehm, Wellhausen. Tuebingen; Kautsch, editor of Gesenius' Grammar. Breslau; Praetorius, best known for his Himyaritic studies. Goettingen; Bertheau, de Lagarde, Haupt. Dorpat (Russia); Volck and Muehlau, editors of *Gesenius' Woerterbuch*. Munich; Hommel, Assyriologist and Arabist, and Pezold, Assyriologist. Marburg; Count Baudissin, best known for studies in comparative religion. Strassburg; Reuss, Kayser, both of the Wellhausen school, Nowack, Noeldeke, one of the greatest of Semitic scholars, Erting, known for his work on inscriptions. Basel (Switzerland); Smend, commentator on Ezekiel. Rustock; Philippi. Giessen; Stade. Heidelberg; Merx, commentator on Joel, Weil, Arabist. Graz (Austria); Floigl, eccentric theories of Biblical chronology.

→GENERAL NOTES.←

**The Relationship of Christianity to Judaism.**—Christianity, in fact, so far from being the result or synthesis of all previous religions, or of many previous religions, was in immediate and intimate historical connection with only two religious developments of thought—one Semitic and the other Aryan—the Hebrew and the Hellenistic, the Jewish and the Grecian. Its primary and fundamental relationship was with the former. It assumed the religion of Israel as its basis. It professed to be the fulfillment of the law and the prophets, to have done away with whatever was imperfect in them, to have retained whatever they included of permanent value, and to be the full corn in the ear of every seed of truth sown, and of every blade of promise developed in them. The more thoroughly we investigate this claim the more we shall become impressed with its justice. There is not a prominent doctrine of the Bible of which such propositions as these may not be laid down,—namely, that it was evolved from simple facts or statements of a rudimentary or germinal kind; that the course of its development was gradual, closely associated with the history of events, and through a succession of stages, in each of which the doctrine was extended and enriched; that this course was throughout one of progress, constantly unfolding into greater clearness and comprehensiveness; that the evolution was imperfect before the New Testament era; and that the New Testament fulfillment actually gave to the doctrine developed the self-consistency of completeness, so that it thereafter only required to be apprehended and applied. These affirmations may almost be regarded as laws of the important science of Biblical theology, because they hold true of all Biblical doctrines. Judaism and Christianity are connected by all the truths of both, and by all the threads or strands of the history of these truths. Judaism brought nothing to maturity; but the whole religion of Israel was a prophecy of Christianity. This can only be fully established and exhibited by the entire science of Biblical theology. But the most cursory survey of the authoritative records of the Jewish and Christian religions is sufficient to show us that the connection of Judaism and Christianity was very peculiar and very wonderful.

The latest portions of the Old Testament appeared generations before the birth of Christ,—its earliest portions belong to an unknown antiquity,—its intervening portions were written at intervals, through many centuries, by a multitude of authors, of every condition in life from prince to peasant, in every form of composition, and on a vast variety of subjects; yet the collective result is a system of marvellous unity, self-consistency, and comprehensiveness. It is at the same time a system which is not self-centred and self-contained, but one of which all the parts contribute, each in its place, to raise, sustain, and guide faith in the coming of a mysterious and mighty Saviour,—a perfect prophet, perfect priest, and perfect king, such as Christ alone of all men can be supposed to have been. This broad general fact—this vast and strange correlation or correspondence—cannot be in the least affected by any questions of “the higher criticism” as to the authorship, time of origination, and mode of composition, of the various

books of the Old Testament: by the questions, for example, which have been raised as to whether Moses wrote the Pentateuch; whether its first book has been made up of a number of older documents; whether its legislation consists of various deposits or strata; whether the book of Deuteronomy is the work of Jeremiah; whether there was an earlier or a later Isaiah; whether the book of Zechariah is the work of several writers; whether Daniel was composed by the prophet whose name it bears or by a later author. Answer all these questions in the way which the boldest and most rationalistic criticism of Germany or Holland ventures to suggest,—accept on every properly critical question the conclusion of the most advanced critical schools,—and what will follow? Merely this, that those who do so will have, in various respects, to alter their views as to the manner and method in which the ideal of the Messiah's person, work, and kingdom was, point by point, line by line, evolved and elaborated. There will not, however, be a single Messianic word or sentence, not a single Messianic line or feature, the fewer in the Old Testament Scriptures. The whole religion of Israel will just as much as before be pervaded by a Messianic ideal; and that Messianic ideal, however differently it may be supposed to have been developed, will be absolutely the same as before,—an ideal which can only be pretended to have been realized in Christ, and which may reasonably be maintained to have been completely fulfilled, and far more fulfilled in Him.

Such is the connection between Judaism and Christianity. It is a relationship which is not only remarkable, but unique. Comparative theology cannot show a second instance of it in the religious history of humanity. Brahmanism was, indeed, a development of the Vedic religion; but no person has ever regarded it as a fulfillment of the Vedic religion. Buddhism was an offshoot of Brahmanism; but instead of being the completion of Brahmanism, it was an essentially antagonistic religion. The religion of Israel and the Christian religion are the only two faiths in the world which have been historically related as prophecy to fulfillment, hope to substance.—*Robert Flint in "The Faiths of the World."*

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#### PREPOSITIONS OF THE VERBS MEANING TO BELIEVE OR TRUST.

By PROF. F. B. DENIO,

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The various prepositions used after the Hebrew verbs signifying *to trust* arouse inquiry regarding their influence on the verbs and prepositions of the Greek Testament. Were the non-classical uses of πιστεύειν and εἰς or ἐπί communicated through the Septuagint from the Hebrew Bible? An investigation developed the following facts:

There are four verbs which are the important Hebrew verbs translated *believe*, *trust* or *rely*: these are נִשְׁעַן, הִאֲמִין, חָסָה and בָּטַח.

נִשְׁעַן literally means *to lean*. From this rises the tropical meaning *to rely*. This verb is used in the tropical sense fourteen times with a preposition. In twelve instances, the preposition is עַל and therefore corresponds to the literal meaning of



the verb; once it is אֶל and once, בְּ. These prepositions are all translated by ἐπι, which is followed either by the Dat. or Acc. cases, apparently with indifference as to which case is used. None of these instances are in the Pentateuch. The object of the preposition is impersonal four times. The remaining objects are of course personal, seven out of the ten times the object is God. The verb is more often translated by πεποιθέναι, and never by πιστεύειν.

חָסָה means to seek refuge, hence its almost invariable translation trust. It is used thirty-six times, and is followed once by תַּחַת and elsewhere invariably by בְּ. תַּחַת is translated by ὑπό. בְּ is thus translated twice, by ἀπό once, by διά once, by ἐν thrice and by ἐπι twenty-four times. Elsewhere the Greek verb is not followed by a preposition. If one were to say that the Sept. translators did their work independently of the meaning of the Hebrew prepositions, these facts would make it difficult to disprove his statement. חָסָה is translated by πεποιθέναι ten times and by ἐλπίζειν twenty times, never by πιστεύειν. Nineteen of the twenty cases in which ἐλπίζειν is used, occur in the Psalms. In fact, ἐλπίζειν is a favorite verb of the Sept. translator of the Psalms.

בָּטַח is used nearly always in the Qāl. There are but five exceptions, and these are Hiph'il verbs. It is used 102 times with a preposition. In twelve passages the preposition is אֶל, in sixty-nine it is בְּ, and in twenty-one עַל. The lexicographers disagree about the original meaning of בָּטַח, but they concur in giving the tropical meaning as to trust. It may be by casting cares upon one (Ges., *Thesaurus*), or adhering to one (Fuerst, *Concordance*) or hanging cares upon one (Fuerst, *Lexicon*), or being secure in a person (Ges., *Woerterbuch*, Ed. VIII.). In fifty out of the 102 passages mentioned above, בָּטַח is translated by πεποιθέναι, and in forty-three by ἐλπίζειν. בָּטַח is used only once in the Pentateuch. This is the case with חָסָה. It is found in the Psalms forty-four times, in Jeremiah sixteen, in Isaiah fifteen, in Proverbs seven, in 2 Kings seven, and in no other book is it found more than twice. When it is followed by אֶל, God is generally the object, which is the case when בְּ בָטַח occurs in the Psalms. When עַל is used, the object is commonly impersonal, as is the case when בְּ בָטַח is outside of the Psalms. In the Psalms בָּטַח is more often translated by ἐλπίζειν. It is elsewhere commonly translated by πεποιθέναι, never by πιστεύειν. אֶל and עַל are always translated by ἐπι, and בְּ is so translated fifty-six out of the sixty-nine times it is used. In these instances, ἐπι is followed by the dative a few more times than it is followed by the accusative. The results obtained by the examination of these three verbs, are not such as we started out to obtain. One thing we may be sure of, we have found the origin of the non-classical uses of ἐλπίζειν, πεποιθέναι, and of ἐπι after these verbs.

If we may trust Trommius' Concordance of the Sept., πιστεύειν is used once to translate שָׁמַע, in Jer. xxv., 8, and elsewhere it is used only as the translation of הֶאֱמִין. This verb means to regard as firm, or to hold fast upon, hence to believe or trust. It may be followed by לְ with the person or thing which is believed: thus

לֹא אֱמִין means *credidit* with the dative. אֱמִין may also be followed by בְּ with the person or thing upon which one holds fast in faith or trust. אֱמִין בְּאֱלֹהִים means *fidei habuit Deo*, he had faith in God. Both constructions are followed by God as the object. These constructions are found thirty-six times. No other preposition is used. לֹא is used fourteen times, and the expression is always translated by πιστεύειν with the dative. בְּ is used twenty-two times, and this expression is also translated by πιστεύειν (simple or compounded) and the dative. The Greek construction is perfectly classical thus far. אֱמִין is translated seven times by πιστεύειν (simple or compounded) ἐν. This is non-classical and is apparently the original of the same construction in Mark I., 15. Πιστεύω is never followed by εἰς in the Sept., unless in a variant; and from the examination given none have appeared. In some texts εἰς follows ἐλπίζειν in 2 Kings, XVIII., 24. The writer has failed to find any light in the Sept. as to the origin of the New Testament use of πιστεύειν εἰς or ἐπι. It may be added that Wahl's Clavis of the Apocrypha adds nothing new from that quarter. It is believed that these facts are of value to the student of the New Testament, and should be noted in connection with the discussion of ἐλπίζειν, πεθεῖν and πιστεύειν in Cremer's *Biblico-Theological Lexicon of the New Testament*.

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→ EDITORIAL NOTES ←

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**Criticism and the Canon.**—Has Biblical Science the right to re-examine the historic foundations of Christianity and re-test the Canon of Scripture? Without a doubt. But in this process of re-examining and re-testing, has it also the right to reject entirely the traditional testimony of the Church to the Sacred Books? To this question the arrogant spirit of the extreme modern Criticism gives an affirmative answer. Happily there are those who deny this right. *Van Oosterzee* says, "As concerns the Canon of the *Old Testament* Scriptures, the Christian Church received from the Jews, *yet not without critical investigation*. Melito of Sardis and Origen made accurate investigations amongst the Palestinian Jews as to what writings belonged to the Canon, although, along with these, a certain value was attached to the Apocrypha of the *Old Testament*. To the question (then raised) whether it was wise, generally speaking, to rely on the *Jewish Tradition*, an affirmative answer seemed justified, for this Tradition itself was the fruit of a critical examination made at the time of the close of the *Old Testament* Canon, and assuredly not without earnestness and conscientiousness. As to particular details, the accuracy of this critical judgment of antiquity is, perhaps, not to be defended against every possible objection. But well may it, with grateful appreciation of the help of a thorough Isagogics, regard the Scriptures of the *Old Testament*, as a whole, as authentic sources of our knowledge of *Divine Revelation given by Moses and Prophets*. The position which Christian Theologians, in the spirit of the Reformation have, therefore, to occupy in relation to the tradition which gave to the Church its Canon, is already defined, in principle, by what has been said. It is not that of *blind dogmatism* which, at once,

begins to submit, unreservedly, to the authority of tradition; and just as little is it that *lofty criticism* which attaches to the utterances of tradition no essential importance, but that of a truly independent, impartial, and patiently conducted, investigation." To the same purpose are the profound observations of *Martensen*: "As Holy Scripture is the Canon for the *Church* only, it is manifest that a necessary reciprocity must continually subsist between it and ecclesiastical tradition. By the transmission of the Church, Scripture has been handed down to us, and the Church it was that collected the Books of the Canon, as they are in living use, at the present day. We cannot, indeed, look upon our traditional Canon as a work of inspiration, yet we cannot but recognize the fact that the ancient Church had a special call to this work, and that this collection of books,—which has obtained unanimous recognition in the most contrasted quarters in the Church, and thus has received ecumenical ratification, has been determined under the guidance of the Spirit who was to lead the Church, according to her Lord's promise, into all truth. To deny that the early Church performed this task, is to deny that the Scriptures, given by God, have the power to claim for themselves admission and recognition in the Church."

— What is worthy of note is, that, notwithstanding doubts expressed here and there, by a few individuals, the uniform result of all critical sifting of the Canon leaves it practically untouched. It was the result of the Jewish search, the result of the early Christian search, by men who knew the use of language, the result of the Reformation search, the "*Quinque libri Mosis*" being a part of the Word of God, and the result of the Westminster search, as is shown by the writings of their divines. Whatever liberty is accorded to the later criticism, it does not yet appear that this foundation of the past, laid by such giant intellects, ceaseless toil, and careful investigation can be essentially affected. While asserting, therefore, the right of Biblical Science to a free, untrammelled and reverential criticism of the historic grounds of the Canon, we may approve the remarks cited above. There is an inseparable relation between the Canon and a true tradition. It will not do in determining the Canonicity of a given book to employ a single rule, viz., the Testimony of the Spirit and subjective application of saving truth, nor to rest solely upon tradition. Does the book claim for itself authority? Is the claim well supported by the composition itself? Has the book generally been so regarded? Has it the sanction of Christ or of one of the New Testament writers? All these questions must be answered. Criticism which has to do chiefly with the second, has no right to announce as infallible, a decision which has been reached without an impartial consideration of all sides of the question.

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**The order, Prophets, Law, Psalms; instead of Law, Psalms, Prophets.**—There are those who would have us believe that the traditional arrangement of the literature and history of the Old Testament must be entirely changed; not modified merely, but wholly reconstructed. Supposing the Pentateuch to have been written by Moses, they are perplexed to find his legislation "followed by a period of about five centuries of comparative barbarism, during which a highly organized nation has fallen into a loose federation of clans, an elaborate ritual with a jealously exclusive official clergy has been superseded by a crude and uncouth cultus presided

over by an irregular and personal priesthood, and the trained strength of a disciplined army coextensive with a victorious nation has disappeared, leaving the oppressed Israelites dependent upon flashes of individual and undisciplined valor for even temporary relief from their sufferings." But their perplexity rests not at this point. It is equally difficult for them to comprehend the sudden change from the "wild and barbaric virtues and vices of the period of the judges to the marvelous spiritual depth and maturity of the Psalms," it being impossible, as they view the matter, for the hero "who stood with one foot in the period of Gideon and Jephthah (to say nothing of his own doings and beliefs) to have composed those portions of the Old Testament which stand nearer than any other to the feelings and aspirations of Christianity." And then, after two or three centuries, during which not even the "faintest after-vibrations of David's harp are to be heard, they are startled by the apparition of the prophets—true sons of the earth, in the freshness and verve of their appeal, speaking like men whom a sudden sense of what should be has startled and horrified by its own contrast with what is, and who turn in all the passion of new-born conviction to force the truth upon a heedless or astonished world." Nor, finally, are they willing that Israel should be without a history during the five hundred years from Malachi to Christ. To be relieved of these difficulties a new scheme is suggested. Instead of "Law, Psalms, Prophets," they propose "Prophets, Law, Psalms." According to this reconstruction the arrangement of Hebrew literature will be briefly as follows:

1. *The Prophetic Narrators*, by whom were written those portions of Genesis, Exodus, Numbers, and Joshua, which may be described as most graphic, pathetic and picturesque; e. g., Gen. II. 5—IV. 26; VI. 1-8, etc; the legislation of these Narrators is to be found in Ex. XXI.—XXIII. 19, known as the *Book of the Covenant*; about the end of the.....8th cent.
2. *Amos, Hosea, Micah, Isaiah* (I.—XXXIX.).....8th cent.
3. *Deuteronomist*, in whose writings is to be found a marked advance upon the legislation of the Narrators. This includes among other fragments, Gen. xv., xxvi. 2-5; Exodus XIII., 3-16 xx. 2-17; all of Deut. except a part of chaps. xxii. and xxxiv., and some portions of Joshua. This code was introduced by King Josiah in the revival which followed the idolatrous reign of Manasseh and Ammon.....7th cent.
4. *Jeremiah, Ezekiel, Second Isaiah* (XL.—LXVI.).....6th cent.
5. *Book of Origins, or Priestly Code*, partly narrative, chiefly legislative, marked by two characteristics, love of system, and devotion to ceremonial observances. This includes, together with large portions of Gen., Ex., Numbers and Deut., all of *Leviticus*.....5th cent.
6. *Psalms*; a few perhaps go back to the 7th, but the most of them must be assigned to the.....5th-2d cent.

And now we may well ask upon what ground this reconstruction is based. The answer is, *internal evidence*. There is no external evidence for it, while it may be said emphatically that there is external evidence *against* it. This point is touched by Dr. Peters in the "Notes from Abroad" of the present number. He says truly that "internal criticism is proverbially unreliable when without all external corroboration." Two important items, therefore, viz., the Septuagint and the Samaritan Pentateuch militate against any theory assigning so late a date to the Pentateuch, and to some of the Psalms. Another serious question is found in the attitude of the New Testament writers. We cannot deny that the traditional view is attended with difficulties which in some cases seem inexplicable; but we believe that this proposed reconstruction involves far greater difficulties. If, however, we were prepared to rule out the supernatural, to deny the existence of

prophecy, to count as of no weight the words of the Savior, there is so much in this theory of the plausible, that we might be tempted to adopt it.

**What Kind of a Knowledge of Hebrew does a Christian Minister need?**— That some knowledge of Hebrew is needed by a Christian minister and, indeed, by every Christian minister, is taken for granted. The question is, how much and of what kind? It is not the need of a philologist, or of a linguist, or of a specialist in any part of this great field, to which we call attention, but the need of the busy, care-bearing, overburdened pastor. His great work is that of *teaching, interpretation*. That which he interprets is written in languages other than his own,—two-thirds of it in Hebrew. He cannot teach what he does not know. He cannot *know*, in any true sense of that word, the contents of the Scriptures of the Old Testament without a knowledge of the language in which those Scriptures were written. The day is past when any correct or legitimate study of the Old Testament can be made without the Hebrew grammar, the Hebrew lexicon, and the aid furnished by ancient history. The employment of these aids is the employment of the so-called *historico-grammatical* method, and so long as any other method of study or interpretation is used, the true meaning of the text will remain hidden. In this connection it is remarked by Dr. Curtiss, in *Current Discussions in Theology* (just published): "There was a time when, under the stress of some great controversy it was sufficient for a minister to wipe the dust from his long-neglected Hebrew Bible, and with much labor assure himself from the 'original' that the meaning which he had been taught to associate with the verse was the correct one. Such casual study of the text is almost worse than useless, because it fosters the belief that one has reached the true sense of the passage. The knowledge of Hebrew which our ministers require is something more than the senseless and painful enunciation of words which convey no meaning to the eye, and the ability, with the help of good King James, to ride over the vasty deep. A knowledge by which one is repelled, and which is forgotten as soon as possible, is not a knowledge worth having." But now, to be brief, what knowledge is needed? *First*, an accurate knowledge of the fundamental principles of the grammar, and this means, simply, the ability (1) to recognize the position of each word as it occurs in the text, (2) to analyze it into the different elements of which it is compounded, and (3) to give in English its exact equivalent. *Second*, a thoroughly mastered vocabulary of 800 or 1000 of the most frequently recurring words in the language. *Third*, a living acquaintance with the most common constructions and idioms of the language.

This amount and kind of knowledge, as all, we think, will confess, is *needed*. But is this sufficient? Shall a man stop when he has gone thus far? Yes; if his conscience will permit him to do so. No man, however, who is in any sense a student, or who in any sense realizes the work to which he is called, will be satisfied with this. And in the case of men who are not thus satisfied, time for the deeper and broader study *will find itself*. In our opinion, therefore, every minister needs that knowledge of Hebrew, having which he will be able to carry on Old Testament study by the only true method, the *historico-grammatical*, and that too, without the feeling that the work is a *drudgery*. More than this may be desired; this, at least, is needed.

→BOOK NOTICES←

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

THE YALKUT ON ZECHARIAH.\*

A compilation from the Talmud and Midrash, in illustration of the Bible, called "Yalkut Shim'oni" was made in the eleventh century. Part I., taking up about two-thirds of the book, was devoted to the Pentateuch; Part II. included the remainder of the Old Testament. The word Yalkut means *bag, purse*. Of this Yalkut twelve editions have been printed, the last in 1876-7. As an illustration of the matter contained in the book the following on Zech. xi. 8 is given:

*And I cut off the three shepherds in one month.*

Did they then actually die in one month? For did not Miriam die in Nisan, and Aaron in Av, and Moses in Adar? But the fact is the good gifts, which had been given to Israel by their means, ceased in one month.

R. Yose, son of R. Yehudah, said, Three good Guides were given to Israel and three good gifts were given by their means:

These are they:—The Manna, the Well, and the Pillar of Cloud.

The Well—for the merit of Miriam;

The Pillar of Cloud—for the merit of Aaron;

And the Manna—for the merit of Moses.

Miriam died:—then the Well departed; as it is said, "*And Miriam died there*" (Num. xx., 1), and it is written (immediately) afterwards, "*And there was no water for the Congregation*" (Num. xx., 2). But it came back again through the merit of Moses and Aaron.

Aaron died:—then the Pillar of Cloud departed. As it is said, "*And all the Congregation saw that Aaron had expired*" (Num. xx., 29). R. Abbuhu said, Do not interpret אֲנִי, "*and they saw*" but אֲנִי, "*and they feared*." But both of them (i. e. the Well and the Pillar of Cloud) came back through the merit of Moses.

Moses died:—(then) all three departed; and thus we may interpret that Scripture which says, "*And I cut off the three Shepherds in one month.*"

In the Time to come they will all three come back, as it is said:—

"*They shall not hunger*" (Is. xlix., 10).—This means the Manna.

"*And they shall not thirst*" (Is. xlix., 10).—This means the Well.

"*Neither shall the glare nor the sun smite them*" (Is. xlix., 10).—This means the Pillar of Cloud.

"*But by fountains of waters He shall lead them*" (Is. xlix., 10). It is not said "*a fountain*" but "*fountains*."

In the Time to Come there will go forth for Israel twelve fountains corresponding to the twelve Tribes.

Two interesting appendices are added, the first of which is on *Messiah Ben Joseph*. Here the writer endeavors to show that the Jewish belief in a Messiah Ben Joseph is not of late date, as is assumed by most scholars, but has its germ even in the Book of Genesis, and that it "runs through the whole Jewish history, disappearing at times, but always breaking out again with increased vividness." The second appendix treats of a remarkable tradition which existed in very early

\* Translated with Notes and Appendices by EDWARD G. KING, B. D., Hebrew Lecturer at Sidney Sussex College and Vicar of Madingley. London: G. Bell & Sons. 8vo, pp. 122.

times respecting the *exaltation* and *enlargement* of Jerusalem. There is not a doubt that much light is to be shed upon the Old Testament, and particularly upon the New, by such investigations as the one before us. Work in this line has but commenced. There is no field from which greater treasures may be obtained, than from that of the old Jewish writings. Nor has any field been more neglected.

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#### THE TYPES OF GENESIS.\*

This book belongs to the same class as C. II. M's Notes. It is, however, far worse. According to this author, "Genesis reveals to us all that can spring out of Adam and his sons. Here we may read how Adam behaved, and what races and peoples sprang out of him. In spirit we may learn how old Adam behaves, what the old man is in each of us, and all the immense variety which can grow out of him." The writer adopts in every case a triple interpretation. Besides the literal, of which it would seem that little is made, there are the inward or moral, the outward or allegoric, and the dispensational or anagogic senses. It is needless to urge that such methods make the Bible a riddle, render it impossible to assign any certain meaning to any certain passage, and destroy absolutely its worth and usefulness. The mysteries which are supposed by such interpreters to be found in numbers, names of persons and places, etc., are many; they are not more strange, however, than the fact, sad as it may be, that there are, in these days, those who can write, and those who will believe such absurdities as are contained on every page of this volume.

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#### OUTLINES OF ANCIENT HISTORY.†

The author of this manual is correct in saying that manuals of history are too often mere crowded inventories of events, and so not only fail of awakening an intelligent interest in what should be the most engaging of studies, but repel and dishearten the student. In no department of study is it so difficult to find a good text-book, as in the department of history. It is also true that first-rate teachers in this department are as rare as first-rate text-books. This book has three features which deserve mention: (1) The fact that so much of the space, at the command of the author, has been given to the account of the arts, sciences, literature and religion of the various nations. Is it not true that "the character and work of a Moses, a Solon, or a Lycurgus have been far more potent elements in the formation of the complex product we call civilization, and therefore more worthy of a place in our thoughts as students of a growing humanity, than the petty wars and intrigues of kings and emperors, whose only claim upon our atten-

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\* *The Types of Genesis*, briefly considered, as revealing the development of Human Nature, by Andrew Jukes. Fourth edition. New York: Thomas Whittaker. 8vo, pp. 421. Price \$2.00.

† *Outlines of Ancient History*, from the earliest times to the fall of the Western Roman Empire, A. D. 476, embracing the Egyptians, Chaldeans, Assyrians, Babylonians, Hebrews, Phoenicians, Medes, Persians, Greeks and Romans; designed for private reading and as a manual of instruction, by P. V. N. Myers, A. M., President of Farmer's College, Ohio. New York: Harper and Brothers. 8vo, pp. 480. Price \$1.75.

tion is that the accidents of history have made them titled personages?" (2) The fact that in the arrangement of matter the ethnographical has been allowed to exert a greater influence than the chronological method. It is only in this way that one can get clear and succinct ideas of history. (3) The division of the text into paragraphs, under each of which is placed as much matter as the scope of the book allows to be given. The wisdom of omitting all foot-notes and references to larger works may well be questioned. Of 471 pp., 12 are given to a general introduction, 31 to Egypt, 11 to Chaldæa, 17 to Assyria, 12 to Babylonia, 13 to the Hebrew Nation, 7 to the Phœnicians, 17 to the Persians, 112 to Greece, 232 to Rome. That part of Ancient History in which *we* are most interested, is, as shown above, treated very briefly. If it is true, as the author himself says, that "of all the elements of the rich legacy bequeathed to the modern by the ancient world, by far the most important, in their influence upon the course of events, were those transmitted to us through the ancient Hebrews"—why should not more space have been employed in the narration of these elements? The fact is that in historical manuals, and in historical study too little space and time are given to the consideration of the history of the Chosen People.

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#### LECTURES ON HAGGAI AND ZECHARIAH.\*

It is strange that ministers do not more often undertake the work of exposition. Expository preaching should certainly come in for a fair share of attention. The example of the worthy divine, who prepared these lectures solely for his people, and with no thought of their publication, might well be imitated. The writer gives evidence of having been a careful and conscientious student, but the lectures are especially valuable for the rich practical suggestions in which they abound. In the main the exegesis is good, careful study having been bestowed upon that part of the work which must always serve as the basis for the rest. In the interpretation of symbols he is careful. Had the author himself prepared his work for the printer, he would doubtless have modified some portions of it. We cannot understand why the book should have been printed on such miserable paper. The additional expense of a few dollars would have made the volume much more attractive.

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#### SCIENCE OF THE DAY AND GENESIS.†

This treatise claims to consider all points of contrast between science and the Bible history of creation. That scientists are for the most part skeptics, the author denies. Scientific leaders are Bible believers. The trouble is that in the majority of cases men who do not understand science interpret the Bible, while

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\* Expository and Practical Lectures on Haggai and Zechariah, by Rev. John Van Eaton, D. D., late pastor of the United Presbyterian Congregation of New York, N. Y. Edited by Rev. W. J. Robinson, D. D. Pittsburgh: United Presbyterian Board of Publication. 12mo, pp. 366. Price \$1.00.

† Science of the Day and Genesis, by E. Nisbet, D. D. New York: W. B. Smith & Co., 27 Bond street. 12mo, pp. 149. Price \$1.00.





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# THE HEBREW STUDENT SUPPLEMENT

-OF-

THE HEBREW CORRESPONDENCE SCHOOL.

JUNE, 1888.

NO. 10.

## HEBREW STUDY.

While aiming at the best results of honest critical study in the Old Testament our toil is repaid by the quickened interest we feel in the old documents familiar from childhood in an English dress. The traveler who opens his Bible at the Red Sea, at Sinai or Jerusalem, and reads the passages suggested by geographical associations, finds them clothed with an unwonted charm. Still more vivid were the impression, if he could enter the very tents and see the very garments and utensils of the patriarchs as they were four thousand years ago. Such aids are denied the senses and imagination, but, thanks to God, there remain to us what are far more suggestive and precious, those symbols of thought and feeling which the language of Abraham, Moses and David supplies. By a little intellectual labor we may come into close fellowship with men who talked with God. In reading the original text, one seems to have passed a wall of partition, through which the lively oracles were before indistinctly heard. Now it is the direct voice of the Lord, not the muffled echo of the phonographs. We now bend over the bubbling fountain, instead of sipping at the aqueduct. We look on the coin not defaced by use or disfigured by such alterations as are needed to secure its circulation in a foreign land, but fresh from the mint. We sit under the shade of the good olive-tree, not stunted by grafting or transfer to an unpropitious clime. Thus divine truth fastens with a firmer grasp upon our minds and professional routine grows less wearisome.

One very plain truth will always have weight with a conscientious minister of the Gospel in shaping his plan of study. His main business is pointed out in a short inspired sentence:—"Preach the word." By this, Timothy could understand only the Jewish Scriptures and they still form a large part of the divine Word. Is it not then a matter of plain common sense, that he who is appointed to expound this word should acquaint himself thoroughly with its contents? The Old Testament comes to him from the Head of the Church, given by inspiration of God. But what is the Bible? What is the Old Testament? Is it the English *version* of the law, the psalms and the prophets? Did the authors of this

translation or does any one pretend that they were preternaturally assisted in their work? Granting all that can properly be said in its praise, yet where does a religious teacher find his warrant for accepting a text at second hand through the medium of a translation? In times past God spake unto the fathers by the prophets in Hebrew and Chaldee, not in Latin, German or English. It is for the preacher to affirm:—"Thus saith the Lord," when he has sought patiently and conscientiously the mind of the Spirit as set forth in the original documents. If one has the means of gaining this first-hand knowledge, and through indolence fails to use them, he comes within the range of a spirited address long ago to the clergy of England:

"How can you endure to have one say:—'there goes an ambassador who cannot read a word of the commission and instructions of his prince! There is a spiritual doctor that cannot read a line of his supreme Physician's prescriptions! There is a teacher of the divine law that knows nothing but what other people tell him of the original statutes of heaven! Who would employ a lawyer, if he could not read the original title-deeds of an estate? Who would ever send for an apothecary who could not read a doctor's prescription?'"

Such humble attainments as would screen one from these taunts are not to be disparaged as steps and incentives to higher acquisitions. But loyalty to his profession demands of a Biblical expositor an ever-growing familiarity with the forms, derivations, affinities and varied meanings of Hebrew words. This process brings us at length into sympathy with Moses and the Prophets, so that we move in their sphere and catch their own shades of thought and sentiment. Unless we become somewhat at home in their language, their mental states will be imperfectly apprehended, and, by consequence, inadequately if not erroneously reproduced in another tongue.

It may be said that not a few ministers have acquitted themselves with eminent success without any knowledge of Hebrew.

I answer: the usefulness of these men, confessedly great, might have been much increased by this attainment. Neither their piety, their discretion, their eloquence nor any other gift would have been endangered or impaired by a funda-

mental acquaintance with the sources of religious truth. For the want of such knowledge, they were constantly liable to such attacks as call for philological weapons; attacks which, if not fairly met, inflict needless injury upon professional reputation and usefulness. The class of preachers in question may not have had an opportunity to study Hebrew. In many instances they have deplored this very deficiency, and warned others more favored than themselves to beware of neglecting their privileges.

(Prof.) WM. THOMPSON.

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#### ANNOUNCEMENTS.

Special attention is called to the fact that the students of the Correspondence School will have the opportunity of carrying on the work during the months of July and August. It was at one time intended to regard these months as vacation months. It has been found necessary, however, for the Correspondence School to be arranged like a newspaper, and to be kept running the entire year. Students will understand, therefore, that *the work will go on during these months as usual.*

In as much as no Edition of THE HEBREW STUDENT is issued during July and August, there will be no SUPPLEMENT during these months. In order that this time might not seem too long, the June number has been issued later than usual; and the September number will appear somewhat earlier. It is a question, however, whether the SUPPLEMENT will be continued. It has involved a considerable amount of additional labor and expense.

The friends of our work, and those who are engaged in it will be pleased to know that during the last month large accessions have been made to the ranks of *The Correspondence School*. The list of new members is much larger than usual, and we hope to publish a still larger list, in proportion, September 1st. It is believed that if a reasonable interest is manifested in the matter by those who are members, the roll of the School, by January next, will have *one thousand* names.

And now, a word to those members of *The Correspondence School*, who though desiring to do so, have not been able to attend the Summer School. If it is possible, continue your work without interruption during the summer months. It is not the small amount of work done, that makes the work of learning the language a diffi-

cult one, but the small amount of work *that is not done*. One must be doing something, no matter how little, all the time. The loss of a month involves the additional loss of at least the two week's work preceding the break, and the same amount after one has again resumed the study. What is to be sought, therefore, is regular, systematic and *continuous* work.

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#### REDUCTION IN RAILROAD RATES.

Efforts have been made to secure reduced rates for persons attending the Summer School. Not all to whom application has been made have yet responded. We are glad to make the following announcements, and we hope that by this arrangement at least a part of those who attend will be saved a portion of the expense.

The *Chicago and Eastern Illinois R. R.* will sell return-tickets at one-third rate.

The *Chicago, Burlington and Quincy*,  
The *Chicago, Rock-Island and Pacific*,  
The *Chicago, Milwaukee and St. Paul*, and  
The *Chicago and North Western* will charge one fare for the round trip.

In addition to this which was announced last month, it may be noticed:

1) that the *Baltimore & Ohio R. R.* will allow a reduction of one-third each way, as far East as Wheeling, but that in every case a special permit must be obtained through the Principal:

2) that all roads centreing in Chicago allow to ministers a certain reduction, and that for this reason, it seems to some of them unnecessary to make a special rate for the School.

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#### NOTES AND NOTICES.

The youngest member of the Correspondence School is 19 years of age. He is at present in a Michigan High School and graduates this year. Who among the students can boast the greatest number of years has not yet been revealed to the Principal.

Few members of the Correspondence School are as faithful and as enthusiastic as those who hail from the South. The following letter is a sample of the work and the sentiments of one of them:

"It is useless for me to say that I am pleased with, and take an interest in this study as thus

conducted. I am delighted with it: it far surpasses the old method. My mode of study is, to pronounce and translate from the Manual the first chapter of Genesis at least once a week. I devote about a half hour each day, in the morning, before breakfast, to the Lesson-paper, following strictly and closely the order indicated. When I have thus gone over the Lesson I review the whole, constantly reading the text of the present and preceding Lessons from the beginning of the chapter in which they occur. Then I prepare the task assigned. I find this mode fixes the principles firmly and makes me feel at home in the language."

J. J. ANDERSON.

#### PERFECT PAPERS.

The following perfect Recitation-papers have been received since the last issue. From Rev. J. J. Anderson, Tuscaloosa, Ala., Nos. 19, 25 and 28; from Rev. F. M. Peterson, Greensboro, Ala., Nos. 15 and 17; from Rev. W. A. Schruoff, Sidney, Ohio, No. 15.

#### THE HEBREW SUMMER SCHOOL.

##### FINAL WORDS.

**LECTURES.**—It is permitted to announce lectures from Prof. S. I. Curtiss, D. D., of Chicago, and from G. W. Northrup, D. D. Professor Curtiss will take as his subject, "The Transmission of the Hebrew Text," while Dr. Northrup's lectures will consider the Moral Difficulties of the Old Testament. Lectures may also be expected from Mr. Benj. Douglass, founder of the Douglass professorship of Christian Classics at Lafayette College; Professor E. L. Curtis, of the Chicago (Pres.) Seminary; President D. S. Gregory, Lake Forest, Ill.; Rabbi B. Felsenthal, Zion Synagogue, Chicago, and from other distinguished men.

**FEEs.**—As has been already announced, no tuition fees are charged. The entire expense exclusive of washing and lights and inclusive of board and room, &c., has been put at twenty dollars. Owing, however, to the fact that already all the rooms in the Seminary building are engaged, we have been compelled to secure rooms elsewhere. Hence an additional sum of five dollars will be charged to cover this unexpected outlay, making the sum of charges twenty-five dol-

lars to those who occupy rooms secured for them outside of the Seminary.

**PLACE.**—Morgan Park is situated ten miles south of Chicago, on the C., R. I. & P. R. R., whose depot in Chicago is on the corner of Van-Buren and Sherman streets. Members of the School can procure ten-ride commutation tickets at the *Standard* office (corner of Dearborn and Randolph streets, McCormick Block) for \$1.25. The regular fare is forty cents. On arriving at Morgan Park, students may report at the office of the American Institute of Hebrew, near the depot.

#### OPINIONS AND ENCOURAGEMENTS.

**REV. S. F. HANCOCK**, [Prog.] Cleveland, O. "Every teacher likes to know that his efforts are appreciated by his pupils, and I desire, accordingly, to make my acknowledgment of the carefulness, thoroughness and vigor exhibited in the preparation of the Lessons and in the work of instruction in general. The confidence which was inspired at the start has continued undiminished, and the improvement has been quite marked."

**PROF. H. WILLIS**, [El.] Philadelphia. "In learning Latin and Greek I was taught principles first and then applied them. Your method is the reverse but more sensible."

**REV. R. G. CAMPBELL**, [El.] New Athens, O. "My time is altogether taken up, but I do not regret giving attention to the Hebrew. I am much pleased with your books and methods and believe it to be a complete success."

#### SECOND-HAND BOOKS.

*There have been put in our hands for sale the following works:*

The Baptist Quarterly, full set, per vol.....	1.50
The Baptist Review, from beginning, per vol.....	.75
Davidson's Analytical Hebrew and Chaldee Lexicon, retail price, \$4.00, will be sold for.....	3.00
Hebrew Bible, Hahn, in fair condition.....	1.00
Green's Hebrew Grammar, third edition, 1873, in excellent order.....	1.50
Hebrew Bible, Small.....	.50
New Testament in Hebrew.....	.50
Gibbs' Hebrew Lexicon, old but in good preservation..	1.00
Vibbert's Guide to Reading Hebrew.....	.50
Harper's Hebrew Vocabularies, second-hand.....	1.00
"    Elements of Hebrew,    "    "    .....	1.50

There is offered for sale through *The Hebrew Book Exchange* a copy of the Babylonian Talmud warranted to be a perfect copy, bound in calf. Price \$45.00. Correspondence in regard to it may be addressed to *The Hebrew Book Exchange*.

## PSALM XXIII. □

א יהוה רעי לא אחקר :  
 2 בנאות דשא ירביצני  
 על-מי מנחות ינהלני :  
 3 נפשי ישוב  
 ינחני במעגלי צדק  
 למען שמו :  
 4 גם כי-אלך בנאי צלמות  
 לא-אירא רע כי-אתה עמדי  
 שבטך ומשענתך המה ינחמו  
 ה הערך לפני שלחן  
 נוד צררי  
 דשנת בשמן ראשי  
 כוסי רגלי :  
 6 אך טוב חסד ירדפוני  
 כל-ימי חיי  
 ושכתי בבית-יהוה  
 לארך ימים :

## NEW MEMBERS.

## May.

Rev. E. Anderson, (El.) Pass Christian, Miss.  
 " Geo. D. Baker, (Int.) Detroit, Mich.  
 " E. P. Barry, (El.) Newton Up. Falls, Mass.  
 " O. L. Brownson, (El.) Appleton City, Mo.  
 " J. H. Cox, (Prog.) Athol, Mass.  
 " E. P. Crane, (Prog.) Rutherford, N. J.  
 Chas. Cullingford, (El.) Fitchburgh, Mass.  
 Rev. R. J. Davidson, (Int.) Oak Grove, Ill.  
 " J. K. Dixon, (Prog.) Auburn, N. Y.  
 " G. M. I. DuBois, (Int.) Philadelphia, Pa.  
 " J. M. Duncan, (Int.) Pine Flat, Pa.  
 " H. B. Dye, (El.) Sidney, Ia.  
 " O. P. Eaches, (Prog.) Hightstown, N. J.  
 " Henry Easson, (Int.) Latakia, Syria.  
 " D. R. Eddy, (El.) Brockport, N. Y.  
 " G. M. Elliott, (Int.) Selma, Ala.  
 " John Evans, (El.) Long Rapids, Mich.  
 " J. W. Ferner, (El.) Grundy Centre, Ia.  
 " J. I. Frazer, (Int.) Beaver Falls, Pa.  
 " John Fulton, D. D., (El.) St. Louis, Mo.

Rev. John J. Gorham, (El.) Pemberville, O.  
 " W. G. Goucher, (El.) Fairfax, Vt.  
 " C. E. Gregory, (El.) Mt. Vision, N. Y.  
 " L. A. Hall, (Int.) E. Gloucester, Mass.  
 " C. T. Hollowell, (El.) Towanda, Pa.  
 " W. H. S. Hascall, (El.) Providence, R. I.  
 " J. R. Henderson, (Prog.) Penfield, N. Y.  
 " A. J. Herries, (Int.) Allegheny, Pa.  
 " Geo. A. Hood, (El.) Minneapolis, Minn.  
 " O. W. Hutchison, (El.) Mt. Pleasant, Pa.  
 " Alex. Jackson, (Int.) Warren, O.  
 Mr. Thos. D. Jenkins, (El.) Fitchburg, Mass.  
 Rev. D. Kingrey, (Int.) Burton, Kans.  
 " L. N. Lafferty, (Int.) Kirkwood, Ill.  
 " H. C. Leavitt, (El.) S. Londonderry, Vt.  
 " J. A. Leavitt, (El.) Leavenworth, Kans.  
 " Rev. C. Martindale, (El.) Chicago, Ills.  
 " Thos. McCague, (Int.) Omaha, Neb.  
 " John McClane, (Prog.) Beloit, Wis.  
 " M. McGregor, (Int.) Fredonia, N. Y.  
 " J. B. McIlvane, (Int.) Circleville, Pa.  
 " D. G. McKay, (Int.) Franklinville, N. Y.  
 " Jno. McMillan, (El.) Fairhill, Dundalk. Ire.  
 " J. S. McMunn, (Int.) Mechanicsville, O.  
 " F. F. Miller, (Int.) Ekin, Ind.  
 " W. F. Miller, (Prog.) Avondale, O.  
 " P. E. Moore, (Prog.) Galesburg, Ill.  
 " D. K. Nesbitt, (El.) Pittsburgh, Pa.  
 " T. Outwater, (Int.) Elizabeth, N. J.  
 " M. B. Patterson, (Int.) Allegheny, Pa.  
 " Eli Packer, (Prog.) Toulon, Ill.  
 " J. H. Pickens, (El.) Selma, Ala.  
 " S. M. Provence, (Int.) Columbus, Ga.  
 " J. Ross, (Int.) Troublesome, Kans.  
 " A. W. Runyan, (El.) Saco, Me.  
 " E. C. Simpson, (Int.) Hamilton, O.  
 " J. W. Smith, (Int.) Oil City, Pa.  
 " Milo Smith, (El.) Saline, Mich.  
 " T. B. Stewart, (Int.) San Francisco, Cal.  
 " C. M. Surdam, (El.) Brooklyn, Pa.  
 " G. C. Tanner, (Int.) Owatonna, Mich.  
 " Chester C. Thorn, (Int.) Shortsville, N. Y.  
 " J. S. Turnbull, (Int.) Peotone, Kans.  
 " T. E. Turner, (Int.) Sussex, Mass.  
 " F. A. Van der Berg, (Prog.) Albion, N. Y.  
 " C. H. Van Will, (Int.) Williamstown, N. Y.  
 " A. S. Vincent, (Int.) Spring Hill, Ind.  
 " A. C. Wheaton, (Int.) Morrisonville, N. Y.  
 " J. L. Whittier, (Int.) Willard, Minn.  
 " S. H. Young, (Int.) Fort Wrangel, Alaska.

## →THE HEBREW STUDENT←

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No. 10.

### THE GREATER BOOK OF THE COVENANT.

BY PROF. C. A. BRIGGS, D. D.

Union Theological Seminary, New York.

The book written by Moses and called the book of the Covenant (סֵפֶר הַבְּרִית), Ex. XXIV., 4-7, because the great Covenant at Sinai was made upon the basis of it (XXIV., 8), is also called the greater book of the Covenant in order to distinguish it from the little book of the Covenant, Ex. XXXIV., 27 (see HEBREW STUDENT for May). This book contained all the דְּבָרִים and מִשְׁפָּטִים which had just been given to Moses in the mount (XXIV., 3). The דְּבָרִים certainly embrace Ex. XX., 22-26, and Ex. XXIII., 20-33, the Introduction and Conclusion of the book. Some have maintained that the ten words of the tables, Ex. XX., 3-17, should likewise be included. The מִשְׁפָּטִים embrace XXI.—XXIII., 19, in accordance with the title XXI., 1: "These are the מִשְׁפָּטִים which thou shalt set before them."

These מִשְׁפָּטִים are regarded by many as a series of pentades or groups of five commands, and also decalogues. The first effort to arrange them in such groups was made by Bertheau in his *Sieben Gruppen Mosaischer Gesetze*. Goettingen, 1840. He makes seven decalogues: XX., 3-7; XXI., 2-11; 12-27; XXI., 28—XXII., 16; 17-30; XXIII., 1-8; XXIII., 14-19. He regards XX., 22-26 as four commands introductory to the מִשְׁפָּטִים; Ex. XXIII., 9-13 as an interpolation, and Ex. XXIII., 26-43, as a decalogue of promises. Great credit is due to Bertheau for breaking the way into this previously unexplored wilderness of commands. It is not surprising that he sometimes missed the proper



arrangement. Ewald in his *Gesch. d. Volkes Israel* II. p. 235, 1865, improves upon Bertheau's scheme and finds: XXI., 2-11, two pentades, XXI., 12-16, a pentade followed by v. 17 a fragment of another pentade relating to crimes other than murders with a death penalty; XXI., 18-32, two pentades; XXI., 33-XXII., 5, a decalogue; XXII., 6-16, two pentades; XXII., 17-30, two pentades; XXIII., 1-9, two pentades; XXIII., 10-19, two pentades. Dillmann in his edition of Knobel's *Com. on Exodus and Leviticus*, 1880, improves upon Ewald by a more careful analysis. He thinks that the Redactor has only given a selection of commands of the original series in Ex. XX., 24-26 and XXII., 17-30; that Ex. XXIII., 4-5, is a later interpolation, and that XXIII., 10-19, has been rearranged and improved by the Redactor. On the basis of these efforts we propose what seems to us a still further improvement.

#### THE INTRODUCTION, XX., 22.

"And Jehovah said unto Moses, thus shalt thou say unto the children of Israel: ye have seen that from heaven I spake with you."

There is a reference here to the delivery of the ten words of the tables of the Covenant from heaven by the Theophanic voice (XX., 1-17). This introductory statement is to distinguish the legislation of this book of the Covenant from the ten words of the tables of the Covenant; and also to introduce and give force to the pentade of Worship which follows.

#### I. THE PENTADE OF WORSHIP XX., 23-26.

- 1) Ye shall not make with me gods of silver.
- 2) And gods of gold ye shall not make you.
- 3) An altar of earth thou shalt make me, and sacrifice upon it thy whole burnt-offerings and thy peace-offerings, thy sheep and thy cattle. In all places where I record my name I will come unto thee and bless thee.
- 4) And if an altar of stones thou wilt make me, thou shalt not build them hewn. If thou hast swung thy tool over it thou hast defiled it.
- 5) And thou shalt not ascend by steps upon my altar that thy nakedness may not be disclosed upon it.

1. This is another form of the first command of the tables, Ex. XX., 3. "Gods of silver" is used instead of "other gods" and אֱלֹהִים with me, instead of עִמָּי; and "ye shall not make" for "thou shalt not have."

2. This is a shortened form of the second command of the tables, Ex. XX., 4. "Gods of gold" is used instead of כָּל-תְּמוּנָהּ.

These two are generally embraced in one command on account of the parallelism in the use of the same verbal form, and of the apparent

reference of "gods of gold" and "gods of silver" to the same thing, the worship of idols. But on the other hand such repetition, in commands so terse as these are, would be singular. There is also an emphasis upon אֱתֵי in the first clause which makes that the chief feature of the command, and brings it into connection with עַל פְּנֵי of Ex. XX., 3. The emphasis in the second clause is on "gods of gold," and we may compare it with "molten gods" of the little book of the Covenant, XXXIV., 17. The difference between the clauses is precisely the difference between the first and second commands of the tables. The two are combined there by a reason common to both. It is not strange that they should be brought into close association here.

3. This command prescribes the material out of which the divine altar should be constructed, the earth, אֲדָמָה, the natural soil of the ground. It mentions the two kinds of sacrifices, both primitive and Pre-Mosaic, which might be made upon it: עֹלוֹת = whole burnt-offerings, and שְׁלָמִים = peace-offerings. שְׁלָמִים is used here for the fuller זִבְחֵי שְׁלָמִים usual in the priest's code (Lev. XVII., 5; VII., 18), and זִבְחֵים alone, used in both Covenant codes (Ex. XXXIV., 25; XXIII., 18). Many different altars are contemplated in כָּל הַמְּקוֹמִים which in accordance with the rule of כָּל with the article must be translated "all places." These places for the erection of altars were indicated by divine selection. The recording of the divine name (אֲזַכִּיר) is such a selection. This was done in the olden times by Theophanies. The Deuteronomic expression XII., 5, is "which Jehovah will choose to put his name there" (לִישׁוֹם); and XII., 11, to cause his name to dwell there (לִישְׁבֹּן).

4. The native rock or natural stones were allowed for use in altar building as well as the natural soil of the ground, only they must remain in their natural condition. No tool could be used upon them.

5. The sanctity of the altar was also maintained by the prohibition of any exposure of the person there, even such as might arise in the use of stairs. עֲרוֹת has here the same sense as in Lev. XVIII., 6, sq. These three commands form a group in the unfolding of the reverence of the divine name of the third Command of the tables.

There seems to be rather an abrupt transition from the pentade of Worship to the מִשְׁפָּטִים. We would expect other laws of worship to follow. It may be that the Redactor has omitted one or more pentades and used them elsewhere. If the closing decalogue of our book XXIII., 10-19, immediately followed, it would seem more natural than the present order. We must leave these questions undecided for the present.

II. THE PENTADE OF THE RIGHTS OF THE HEBREW  
SLAVE, XXI., 2-6.

- 1) If thou acquire a Hebrew slave, six years shall he serve, and in the seventh go forth to freedom without price.
- 2) If by himself he came, by himself he shall go forth.
- 3) If he were married, his wife shall go forth with him.
- 4) If his lord give him a wife and she bear him sons and daughters, the wife and her children shall belong to her lord and he shall go forth alone.
- 5) But if the slave earnestly say, I love my lord, my wife and my children, I will not go forth free, then his lord shall bring him unto God and bring him to the door or to the post, and bore his ear with his awl, and he shall become his slave forever.

The Deuteronomic code (xv., 12-18), gives (1) and (5) in different language and greatly enlarged:

(1) The Deuteronomic code uses **יִמְכַר** for **תִּקְנֶה** and **תִּשְׁלַחְנוּ חֶפְשִׁי** for **יֵצֵא לְחֶפְשִׁי**, thus

"If thy brother, a Hebrew man or woman, be sold unto thee, he shall serve thee six years and in the seventh year thou shalt dismiss him free from thee; and when thou dismisses him free from thee thou shalt not dismiss him empty."

(5) The Deuteronomic code, vs. 16-17, gives

"And it shall come to pass if he say unto thee: I will not go out from thee. I love thee and thy house, because it is good for me to be with thee, then thou shalt take the awl and put it in his ear and in the door, and he shall become thy slave forever. So also shalt thou do to thy female slave."

**אל האלהים** is rendered by some "unto the judges" that is the elders, but it is more properly "unto God" at the divine altar where judgment was rendered by the elders. **האלהים** is the divine name usual in the second Elohist. **רעע** is only here in the verbal form, the noun **מרעע** only here and Deut. xv., 17, both of them archaic terms. The Deuteronomic code embraces male and female slaves under the same laws. Here only the male slave is contemplated.

III. PENTADE OF HEBREW SLAVE CONCUBINES, XXI., 7-11.

- 1) If a man shall sell his daughter for a slave woman she shall not go forth as the slaves go forth.
- 2) If she be displeasing to her lord who has appointed her for himself, he shall let her be redeemed. To a foreign people he shall not have the power to sell her when he has acted treacherously with her.
- 3) But if for his son he appointed her, according to the rights of daughters he shall do for her.
- 4) If another he take to himself, her (provision of) flesh, her clothing and cohabiting with her he shall not withhold.
- 5) And if these three things he will not do to her she shall go forth without price, without silver.

1. This series gives us not laws for dealing with a female slave who according to Deut. xv., 17, was to be treated exactly as a male slave; but for female slaves who were rather concubines.

2. **בגד** is used especially for treacherous dealing between the sexes.

3. **שאר** = flesh—that is the meat of animals as the chief provision of her support. It is only here and Ps. LXXVIII., 20, 27, in this sense. It is used in Lev. XVIII., XXI., 2., XXV., 49., Num. XXVII., 11, of near relatives. It is archaic. **כסות** is also archaic, found again XXII., 26, of our code and in Job. It is found elsewhere only in the brief law, Deut. XXII., 12, respecting the fringes, and in the narrative of the second Elohist, Gen. xx., 16 and Isaiah IV., 3. **ענה** only found here from **ען** = dwell, meaning cohabitation. This was her right as well as food and clothing, and these things could not be withheld from her.

#### IV. PENTADE OF ACTS OF VIOLENCE, XXI., 12-16.

- 1) Whoso smiteth a man and he die, shall be put to a violent death.
- 2) But as for the one who hath not hunted after him, but God has caused him to fall into his hands—I will appoint thee a place whither he may flee.
- 3) But if a man act passionately against his neighbour to slay him by craft, from my altar thou shalt take him to die.
- 4) Whoso smiteth his father or his mother shall be put to a violent death.
- 5) Whoso stealeth a man and selleth him, or he be found in his possession, he shall be put to a violent death.

1. This law is found in the priest's code in the form: "A man when he smiteth any human person shall be put to a violent death." Lev. XXIV., 17. **נפש אדם** is used instead of **איש**. In Deut. XIX., 4, it is in the form **אשר יכה את רעהו**.

2. This case in which the man did not hunt for him (**צדה**) is presented in the Deuteronomistic code, XIX., 4, thus: "without knowledge, he not hating him (**שנא**) yesterday and the day before" with an illustration v. 5. In the priest's code Num. XXXV., 20, "If accidentally without enmity (**איבה**) he push him (**הרף**) or cast any vessel upon him without purpose" (**צדיה**). The appointed place is in accordance with the next command the divine altar. In accordance with the priest's code and Deuteronomistic code it is one of the cities of refuge (Num. XXXV., Deut. XIX.).

3. The case of intentional murder is here presented as an act of violent passion (**זור**) and of craft (**ערמה**). In the Deuteronomistic code XIX., 11, it is expressed: "If there be a man hating (**שנא**) his neighbour and he lie in wait for him (**ארב**) and rise up against him and smite a

person (נפיש) and he die." In the priest's code, Num. XXXV., 20-21, it is; "If, in hatred (בשנאה) he push him or cast anything upon him designedly (בצדירה) so that he has died, or if in enmity (באִכְרָה) he hath smitten him with his hand so that he hath died." In these cases according to our code he is taken from the divine altar and put to death. The cases in 1 Kgs. I., 50, II., 28, were in accordance with this code. According to the Deuteronomic and priest's codes he was delivered over from the cities of refuge into the hands of the avenger of blood.

4. וּנְמָצָא בְיָדוֹ, or he (the man stolen) be found in his hand = power = possession. Thus there are two cases, in the one, the stolen man was sold; in the other, the stolen man became the slave of the thief. In either case the man-stealer was to be put to a violent death. In Deut. XXIV., 7, it is thus expressed: "If a man be found stealing a person (נפיש) from among his brethren the children of Israel, and he lay hands upon him and sell him, that thief shall die."

V. 17 : "Whoso curseth his father or his mother shall be put to death."

It is doubtful whether this command really belongs in this place. It is placed by the LXX. in immediate connection with v. 15. Dillmann thinks that was the proper place and he separates the law of the man-stealer as beginning another pentade, all the rest of which has been used by the Redactor elsewhere. But we cannot see the propriety of attaching a command against irreverence with a series of deeds of violence, whereas men-stealing belongs properly to that series. In our judgment, this parental law has crept into the text from a marginal note or reference. It is more appropriate to the pentade, XXII., 27-29. It may be the remnant of a pentade, making, with XXII., 27-29, a decalogue. We find the same command in similar terms in Lev. XX., 10. "Verily whosoever curseth his father or his mother shall be put to a violent death. His father and his mother he has cursed, his blood be upon him." The law of the rebellious son in Deut. XXI., 18-21, also involves the penalty of death by stoning.

#### V. PENTADE OF INJURIES, XXI., 18-25.

1) And if men strive together and one smite the other with a stone or with his fist and he die not but taketh to his bed;—if he rise and walk about without his house on his staff, then the one who smote him shall be quit. Only the time of his abiding at home he shall pay and he shall cause him to be entirely healed.

2) And if a man smite his slave or slave-woman, with his rod and he die under his hand he shall be severely punished.

3) If he linger a day or two he shall not be punished, for he is his silver.

4) And if men strive with one another and smite a woman with child and her children go forth from her and no hurt follow, he shall be heavily fined according as the woman's husband shall impose upon him and he shall pay in accordance with the decision of the judges.

5) But if hurt transpire thou shalt give person for person, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, bruise for bruise.

The principle of judgment is given in connection with the special case of the injury to a woman with child. It doubtless applied also to all other injuries to persons, of a graver sort, such as we have had in the last two pentades or indeed in this decalogue of laws of injuries, XXI., 12-25. This *lex talionis* is also found in Lev. XXIV., 19 sq., in connection with laws respecting injuries, in a briefer form; "fracture for fracture (שבר), eye for eye, tooth for tooth. According as one puts a blemish in a man so shall it be put in him." שבר is not used in our code. In Deut. XIX., 21, the law is given in connection with false witnessing "person for person, eye for eye, tooth for tooth, hand for hand, foot for foot." The Deuteronomic code uses כ = for, where our code and priest's code use תחת.

VI.-VII. PENTADES. INJURIES IN CONNECTION WITH PROPERTY  
IN SLAVES OR CATTLE, XXI., 26-37.

1) And if a man smite the eye of his slave or the eye of his slave-woman and destroy it, to freedom he shall dismiss him for his eye's sake.

2) And if the tooth of his slave or the tooth of his slave-woman he cause to fall out, to freedom he shall dismiss him for his tooth's sake.

3) And if an ox gore a man or woman and he die, the ox shall be stoned to death and his flesh shall not be eaten. The owner of the ox shall be quit.

4) But if the ox was wont to push with the horns yesterday and the day before, and it used to be made known to his owner and he used not to keep him in, and he shall kill a man or a woman, the ox shall be stoned and his owner also shall be put to death.

5) If a ransom be imposed upon him, he shall give the redemption of himself according to all that is imposed upon him, whether he gore a son or gore a daughter, according to the law it shall be done to him.

6) If a slave or a slave-woman, the ox gore, thirty shekels of silver shall he give to the owner and the ox shall be stoned.

7) And if a man open a pit or if a man dig a pit and do not cover it and an ox or ass fall therein, the owner of the pit shall pay. Silver shall he render to its owner and the dead animal shall be his own.

8) And if one man's ox smite another man's ox and it die, they shall sell the living ox and halve its silver and also the dead ox shall they halve.

9) Or if it was known that the ox was wont to push with its horns yesterday and the day before and his owner used not to keep him in he shall pay heavily, ox for ox, and the dead ox shall belong to him.

10) If a man steal an ox or a sheep and slaughter it or sell it, five cattle shall he pay for the ox and four sheep for the sheep.

VIII. PENTADE. THEFT AND DAMAGE TO PROPERTY, XXII., 1-5.

1) If the thief be found while breaking in and he be smitten and die, there shall be no blood-guiltiness for him.

2) If the sun has risen upon him there shall be blood-guiltiness for him. He shall pay heavily and if he have nothing he shall be sold for his theft.

3) If the theft be at all found in his hand alive, from ox to ass to sheep, he shall pay double.

4) If a man shall cause a field or vineyard to be devoured and shall send his cattle and they feed in another man's field, he shall pay, making good his field and making good his vineyard.

5) If fire go forth and find thorns, and stacks of grain or standing grain, or a field be consumed, the one who kindled the fire shall pay.

IX. AND X. DECALOGUE OF BREACHES OF TRUST, XXII., 6-16.

1) If a man give his neighbour silver or vessels to keep and it be stolen from the man's house, if the thief be found he shall pay double.

2) If the thief cannot be found, the master of the house shall be brought near unto God to see whether he has not put forth his hand to the property of his neighbour. For all kinds of transgressions, for ox, for ass, for sheep, for garment, for any lost thing which any one saith that it is his, unto God shall the cause of both come. He whom God pronounces wicked shall pay double to his neighbour.

3) If a man give unto his neighbour an ass or ox or sheep or any cattle to keep and it die or be hurt or captured without any one seeing it, an oath of Jehovah shall be between them that he hath not put forth his hand to the property of his neighbour and its owner shall accept it, and he shall not pay.

4) If it was stolen away from him he shall pay its owner.

5) If it was torn in pieces he shall bring it as a witness. That which is torn in pieces he shall not pay for.

6) And if a man ask it of his neighbour and it be injured or die, its owner not being with it, he shall pay it all.

7) If its owner was with it he shall not pay.

8) If it were hired it came for its hire.

9) And if a man entice a virgin who is not betrothed and lie with her he shall buy her altogether to himself for a wife.

10) If her father utterly refuse to give her to him he shall weigh out silver according to the price of virgins.

The first pentade has to do with property which the owner wishes to entrust with his neighbor. The second pentade has to do with property where the request for it comes from the side of the person who would borrow or hire or buy it from the owner. The seduced damsel belongs to the latter because of her value to her father as property.

## FRAGMENTS OF SEVERAL PENTADES, XXII., 17-19.

- 1) Whoso practiceth magic shall not live.
- 2) Every one who lieth with a beast shall be put to a violent death.
- 3) Whoso sacrificeth to gods except to Jehovah only shall be put under the ban.

It needs but a moment's consideration to see that the only bond of unity between these commands is in the penalty of death. This penalty is however expressed in a different way in each command, and there is no resemblance whatever between any of them in structure or idea such as we have found in the ten groups that have preceded and will find in the six groups to follow.

1. Looking now at the prohibition of magic and the term female magician **מִכְשָׁפָה**, we notice the peculiarity of this term and also the absence of any reference to necromancy which was the most striking feature in the magical rites of the Canaanites. In the Deuteronomic code, XVIII., 10-14, there are no less than eight distinct terms used for these rites. In the priest's code, there are five passages in which there is a reference to this subject. In three of them, Lev. XIX., 26; XX., 6; 27, the same two terms are used, **און** and **ידעני**. In the other passage, Lev. XIX., 26, the verbal forms, **תעונן** and **תנחש**, are employed. We do not hesitate to conclude that this one command represents here an original pentade relating to this class.

2. This is the only case of sexual crimes or vices mentioned in our Covenant code. We cannot suppose that this subject could have been so neglected at this time in view of the fact that the great sins of the Canaanites and of the Patriarchal history, and of the Israelites, during their wanderings, were in this class. We have here a single command representing an entire *decalogue*. There is such a decalogue in Lev. XVIII., 6-16, followed by seven other commands of the same sort in vs. 17-23. Another series, mostly parallel but in a different order, is found in the priest's code, Lev. XX., 10-21, of twelve commands. The priest's code there combines laws of that sort from a variety of sources. On that account the Redactor seems to have omitted them here. The Deuteronomic code has several special cases in XXII., 13-30.

3. This law stands by itself in a peculiar manner. It is also the sole remnant of an original pentade. The Deuteronomic code, XIII., gives the fullest statement on this subject. The command, as given here, is peculiar in the expression **בלתי ליהוה לברו**. This is so against the style of our Covenant code that we do not hesitate to follow the Samaritan text and strike it from our text as having crept in from a marginal note. The Samaritan text inserts **אחרים** after **אלהים**. This



would then be necessary, so that the verse should read "Whoso sacrificeth to other gods shall be put under the ban." The  $\text{בַּחֲרֵם}$  (= ban) was a sacrifice. The penalty is sacrifice for sacrifice, or an exact retribution. The same penalty is assigned by Deut. XIII., 16, to an idolatrous city. Possibly an original decalogue was constituted by the combination of the pentades (1) and (3).

XI. PENTADE OF DEALINGS WITH THE WEAK AND POOR, XXII., 20-26.

1) A stranger thou shalt not maltreat and thou shalt not oppress him for ye were strangers in the land of Egypt.

2) Thou shalt not afflict any widow or orphan. If thou at all afflict him, surely, if he cry unto me, I will attentively hear his cry and my anger will burn and I will slay you with the sword and your wives shall be widows and your children orphans.

3) If thou lend my people silver, the poor man who is with thee, thou shalt not become like a money-lender to him.

4) Ye shall not put upon him usury.

5) If thou take the cloke of thy neighbour as a safe-pledge, ere the sun go down thou shalt return it to him, for it is his only covering. It is his cloke for his skin. In what shall he lie down? And it shall come to pass when he cry unto me I will hear, for I am gracious.

This pentade is remarkable for the reasons assigned. They are so tender. The certainty of divine interposition in behalf of the stranger, widow and orphan, and poor, is so grand.

1. The law of the stranger is fuller and richer in Deut. x., 18-19; XXIV., 17-18; XXVII., 19, and in Lev. XIX., 33-34. It is found in its second member in somewhat more fulness in connection with a pentade of justice, Ex. XXIII., 19. This might seem to be a vain repetition, were it not for the propriety of the prohibition from both of these points of view.

2. The law of the widow and orphan is richer and grander here than anywhere else. See Deut. x., 18; XXVII., 19.

3. Kindness to the poor is emphasized in the priest's code, Lev. XXV., 35: "If thy brother wax poor and his hand becomes feeble with thee, thou shalt strengthen him whether a stranger or a sojourner, and he shall live with thee."

4. The propriety of separating this from the previous command is in the change to the second plural of the verb of command, and in the emphatic prohibition of usury. Usury is forbidden in Deut. XXIII., 20-21: "Thou shalt not lend upon usury to thy brother, usury of silver, usury of food, usury of any thing that is lent upon usury. Unto

a foreigner thou mayest lend on usury, but unto thy brother thou mayest not lend on usury." In the priest's code also, Lev. XXV., 36, "Do not take from him usury or interest." תַּרְבִּית = interest is only found in the Pentateuch in this passage.

5. The law of pledges is fuller in Deut. XXIV., 6, 10-13, prohibiting the taking of the hand-mill and the going into his house to take the pledge from him, as well as our law of the cloke.

#### XII. PENTADE OF REVERENCE AND OFFERINGS, XXII., 27-29.

- 1) God thou shalt not revile.
- 2) And a prince among thy people thou shalt not curse.
- 3) Thy abundance and thy overflow of liquids thou shalt not delay (to offer).
- 4) The first born of thy sons thou shalt give me.
- 5) So shalt thou do to thy cattle, to thy sheep; seven days shall it be with its mother, on the eighth day, thou shalt give it to me.

1. אֱלֹהִים is God and not elders and on this account the reverence of נְשִׂיא, the prince constitutes a second command. These two make up a group of laws of reverence. We would expect here also a law with reference to reverence of parents such as we found in XXI., 17.

3. This command seems to concern first fruits in recognition of the מְלֵאָה = abundance, and דִּמְעָה = tears = overflow of oil and wine (only found here in this sense), of the harvests.

4. The law of the first born is given in the little book of the Covenant, Ex. XXXIV., 20, in connection with the feast of unleavened bread, where 5 is also connected with it. It is also given in the historical narratives, Ex. XIII., 2, 11, sq.; and in the priest's code, Lev. XVIII., 15, sq.; Num. III., 12, sq.; VIII., 16, sq. we notice the absence of any provision for the redemption of unclean animals such as is in the little book of the Covenant, XXXIV., 20, and of man as well as unclean animals in Lev. XVIII., 15, sq. For the provision that on the eighth day the animal was to be given to God, see the HEBREW STUDENT for May.

#### LAWS OF PURITY, XXII., 30.

- 1) And men of holiness shall ye be unto me.
- 2) And flesh torn in the field ye shall not eat. To the dogs ye shall cast it out.

These two laws seem to us to be fragments of a pentade or decalogue, the rest of which the Redactor has used elsewhere. The first command is so general that it seems to demand a series to follow. The second command, as to the flesh of animals torn in the field, seems to be singular by itself. It is hard to explain the absence of the distinction between clean and unclean animals, but especially the failure to

prohibit the use of blood. These laws of purity are given fully in the priest's code, Lev. XI., sq. The Deuteronomic code, XIV., 21, has the same command in a slightly different form. "Ye shall not eat any carcass (נבלה for our טרפה). To the stranger who is in thy gates thou mayest give it and he may eat it or thou mayest sell it to the foreigner. For a holy people art thou unto Jehovah thy God." Lev. XVII., 15, also gives it: "Any person who shall eat נבלה or, טרפה whether native or stranger, he shall wash his garments and bathe in water and be unclean unto evening and then be clean."

#### XIII. PENTADE OF TESTIMONY, XXIII., 1-3.

- 1) Thou shalt not lift up a vain report.
- 2) Put not thy hand with a wicked man to be a witness of violence.
- 3) Thou shalt not go after many to do evil.
- 4) And thou shalt not respond to a cause to incline after many to wrest it.
- 5) And a poor man thou shalt not favour in his cause.

This pentade is to be compared with a similar one in the priest's code, Lev. XIX., 15, 16, and with Deut. XIX., 15-20.

#### LAWS OF KINDNESS, XXIII., 4, 5.

- 1) If thou shalt meet an ox of thine enemy or his ass straying, thou shalt bring it back to him.
- 2) When thou shalt see the ass of one hating thee crouching under its burden, thou shalt desist from forsaking him. Thou shalt altogether with him release it.

These two commands are certainly out of place here. They interrupt the connection between the previous and following pentades, which belong together as making up a decalogue of justice. They are the fragments of a pentade, as in other similar cases which we have considered. We find the same law in Deut. XXII., 1-4, in somewhat different language: "Thou shalt not see thy brother's ox or his sheep driven away and hide thyself from them; thou shalt bring them back to thy brother. . . . Thou shalt not see thy brother's ass or his ox fallen in the way and hide thyself from them; thou shalt lift them up with him." Not considering the two verses of Deut. omitted as containing new matter, we note these differences: Deut. uses (a) "brother" for the "enemy" of our code, (b) נרחים = driven away for תעה = straying, (c) נפלים = fallen for רבץ = crouching, lying down under a burden, (d) הקים = lift up for עזב = release. עמו is used in common by the codes.

#### XIV. PENTADE OF JUSTICE, XXIII., 6-9.

- 1) Thou shalt not wrest the judgment of thy poor in his cause.
- 2) From a lying word remove far off.

3) And an innocent and righteous man do not slay, for I will not justify a wicked man.

4) A bribe thou shalt not take, for the bribe blinds the seeing, yea it perverts the words of the righteous.

5) A stranger thou shalt not oppress, inasmuch as ye know the feelings of the stranger for ye were strangers in the land of Egypt.

With this pentade we must compare Deut. XVI., 18-20, which is similar in many respects. We notice, in connection with (4), that the Deuteronomic code is the same except in the use of עֵינֵי חַכְמִים for פְּקָדִים.

XV. AND XVI. TWO PENTADES OF FEASTS AND OFFERINGS, XXIII., 10-19.

1) Six years thou shalt sow thy land and gather its produce, but in the seventh thou shalt release it and when thou shalt release it, the poor of thy people shall eat it, and what they leave over, the wild beasts of the field shall eat. So shalt thou do to thy vineyard and to thine oliveyard.

2) Six days shalt thou do thy work and on the seventh day thou shalt keep Sabbath in order that thine ox and thine ass may rest and that the son of thy slave-woman and the stranger may take breath.

3) And in all that I have said unto you, take ye heed and the names of other gods ye shall not record. They shall not be heard in thy mouth.

4) Three times thou shalt keep feast unto me in the year. The feast of *Maz-zoth* thou shalt observe, seven days thou shalt eat *Maz-zoth* according as I have commanded thee, at the season of the month *Abib*. For in it thou didst go forth from Egypt. And they shall not appear in my presence empty.

5) And the feast of reaping the first fruits of thy work which thou shalt sow in the fields (thou shalt keep).

6) And the feast of ingathering in the going forth of the year when thou gatherest in thy work from the field (thou shalt keep). Three times in the year shall all thy males appear in the presence of the lord Jehovah.

7) Thou shalt not offer with leaven the blood of thy peace-offering.

8) The fat of my feast shall not abide until morning.

9) The first of the first fruits of thy land thou shalt bring to the house of Jehovah thy God.

10) Thou shalt not boil a kid (which is still) with the milk of its mother.

This decalogue we have compared with that of the little book of the Covenant in the HEBREW STUDENT for May. We shall only refer here to the first three commands, which take the place of the first three commands there. These are (1) The *Sabbath year*. The Sabbath year is here conceived as a year of the release of the land (שְׁמִטָּה) for the advantage of the poor, who are to have the free use of all that grows of itself without tillage in that year. This year has already been mentioned in our code as the year of the release of the Hebrew slave

(XXI., 2). The law of the Sabbath year is more fully given in connection with the year of Jubilee in the priest's code, Lev. XXV. The Deuteronomic code gives it, XV., 1-18, under the point of view of remission of debts שְׁמִטָּה.

2. The weekly Sabbath comes here as a second command. In the little book of the Covenant, Ex. XXXIV., 21, it is the fourth. The point of view here is the same as that of the previous command, a rest day for slaves and cattle. The expressions יָנוּחַ and יָנוּחַ are worthy of notice.

3. The third command here is to be compared with the third of the first pentade of our code, XX., 24. There the place of the altar was designated by the recording הִזְכִּיר of the divine name. Here there is the prohibition of the recording of the names of other gods. This we take to be attaching them to altars or places of worship, using הִזְכִּיר in the same sense in both passages. The prohibition from speaking their names is different from recording their names, although the general idea is the same.

#### THE CONCLUDING EXHORTATION AND PROMISES, XXIII., 20-33.

"Behold I am about to send a *Malakh* before thee to keep thee in the way and to bring thee unto the place which I have prepared. Take heed of his presence and hearken to his voice. Do not rebel against him, for he will not forgive your transgression, for my name is in his midst. On the contrary attentively hearken to his voice and do all that I shall speak, and I will be an enemy of thine enemies and an adversary of thy adversaries. For my *Malakh* will go before thee and bring thee unto the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivvites and the Jebusites, and I will destroy them. Thou shalt not worship their gods and thou shalt not be led to serve them, and thou shalt not do according to their doings. But thou shalt altogether tear down and break in pieces their *Mazzeboth*. If ye shall serve Jehovah your God, He will bless thy bread and thy water, and I will remove sickness from thy midst. A barren and sterile one shall not be in thy land. The numbers of thy days I will fill full. My fear I will send before thee and I will discomfit all the peoples against whom thou shalt come and I will give all thine enemies unto thee as to their neck, and I will send the hornet before thee and I will expel the Hivvite, the Canaanite and the Hittite from before thee. I will not drive them out from thy presence in one year, lest the land become desolate and the wild beasts of the field multiply against thee. Little by little, I will drive them from thy presence until that thou be fruitful and inherit the land and I set thy boundary from the Red sea even unto the sea of the Philistines and from the wilderness unto the river. For I will give into your hand the inhabitants of the land and thou shalt drive them from thy presence. Thou shalt not conclude a covenant with them and their gods. They shall not dwell in thy land lest they cause thee to sin against me in that thou wilt serve their gods for it will become a snare unto thee."

These exhortations and promises at the conclusion of this book of

the Covenant are to be compared with those brief ones in the introduction to the little book of the Covenant, xxxiv., 11-13 (see HEBREW STUDENT for May), also with the fuller conclusion of the section of the priest's code called the code of sanctity, Lev. xxvi., and the blessings and curses of the Deuteronomic code, Deut. xxvii.-xxx. The peculiarity of our code as distinguished from these others in this section is the emphasis laid upon the *Malakh*, מַלְאָכִי, the angel of the divine presence, the *Theophanic* angel. The priest's code uses instead of the Theophany, Lev. xxvi., 11 sq., "And I will give my tabernacle in your midst and I myself will not reject you, and I will walk about in your midst and become your God and ye shall become my people."

Reviewing our arrangement of the laws we observe that we have found *six* complete decalogues, (1) xxi., 6-11, of Hebrew slaves; (2) xxi., 12-25, of deeds of violence; (3) xxi., 26-37, of lesser injuries; (4) xxii., 6-16, of breaches of trust; (5) xxiii., 1-3, 6-9, of justice; (6) xxiii., 10-19, of feasts and offerings. We have also found *four* separate pentades, (1) xxii., 23-26, of worship; (2) xxii., 1-5, of theft and damages; (3) xxii., 20-26, of treatment of poor and weak; (4) xxii., 27-29, of reverence and first fruits. We have also observed several remnants of pentades and decalogues. We suppose that we have fragments of *three* decalogues, (1) of Magic and Idolatry, in *two* pentades, xxii., 17 and 19; (2) of sexual laws, xxii., 18; (3) of laws of purity, xxii., 30; and *two* pentades, (1) of kindness, xxiii., 4-5, and cursing of parents, xxi., 17. In all we would have nine decalogues and six pentades. If the pentades could be combined in decalogues we would have twelve decalogues. If this could be accomplished we might conclude that these were written upon the twelve *מִצְבֵּה* which Moses built in connection with the altar. (Ex. xxiv., 4) for which we can find no use in the historical narrative. If this were so, we would have an analogy with the case of the Deuteronomic code which was written upon stones in connection with the altar erected on Ebal, after the entrance into the holy land, Deut. xxvii., 8; Josh. viii., 30, sq. In both cases the code would then have been written on stones as well as in books.

## THE UNITY OF THE PENTATEUCH.

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*Divide et impera*—divide and rule—was an old Roman maxim. The Romans applied it to government; modern Criticism, to the Pentateuch.

Wolff applied it to the Iliad and the Odyssey, and announced to the literary world that they were a collection of separate lays, by different authors, arranged and put together for the first time during the administration and by the order of Pisistratus. It was admitted by his opponents that these poems furnish evidence of the prior existence of lays and legends of the ballad kind; but notwithstanding this admission, they proved that a single poet—called Homer—compiled from these lays and legends two consistent and harmonious poems.

In the same way, it is asserted by some Biblical critics, that different accounts of the same thing and repetitions occur in the Pentateuch; and that these are a sure mark of at least two authors. The occurrence of double narratives renders the hypothesis of two independent and continuous histories plausible; but the attempt to assign one of these double narratives to the Elohist, and the other to the Jehovist, breaks down from time to time, by the confession of the critics themselves.

On the hypothesis, adopted by some, that there was only one original continuous history, subsequently interpolated, the objection against unity of authorship, drawn from double narratives, falls to the ground. But, on this hypothesis, it is difficult to understand, why an editor, or redactor, should confuse and disfigure a clear narrative, by interpolating passages, which have the appearance of repetitions, unless the events did really occur a second time.

An explanation of some of these repetitions has been attempted on the ground of a peculiarity of the Hebrew language; but the writer will waive this point for the present, and proceed to show very briefly that the books of the Pentateuch possess both *external* and *internal* unity.

### I. EXTERNAL UNITY.

There is a chronological order in these books, beginning with the creation of man. This order is coherent, definite and exact. It may be called chronologico-genealogical, as it connects the computation of

time with the life-time of the patriarchs, or rather with the time between the birth of the father and the birth of the son named in the genealogical table, who may not always have been either the first-born son, or the first-born child.

The fifth chapter of Genesis furnishes us with the chronological data from Adam to Shem, or to the five hundredth year of Noah's life. Chap. VII., 6, gives the time from the latter date until the Flood. Comparing this date with that given in chap. VIII., 13, 14, we find the duration of the Flood. In chap. XI., 10-26 (compare v. 32) are contained the chronological data from the Flood to Abraham. Chap. XXI., 5, brings the chronology down to the birth of Isaac; chap. XXV., 26, to the birth of Jacob; and chap. XLVII., 9, to the time of the migration of the children of Israel into Egypt.

Exodus XII., 40, 41, gives the duration of their sojourn in Egypt. This passage gives the month and the day of their departure from Egypt, because that day constituted the commencement of the era according to which all subsequent events of great importance were determined (Ex. XVI., 1; XIX., 1; XL., 17; Num. I., 1, 8; XXXIII., 38; Deut. I., 3; 1 Kgs. VI., 1). Deut. I., 3 (compare Josh. v., 6) gives the time of their wandering in the wilderness.

The question of the correctness of the Pentateuch chronology has no place here. Correct or incorrect, it furnishes proof of external unity; and this external unity affords a strong presumption of unity of authorship.

## II. INTERNAL UNITY.

But its internal unity, proving its organic character, affords a still stronger presumption. Indeed, it seems difficult to account for it, except on the hypothesis that the whole Pentateuch came from the hand of a single author, at least that it was planned and written by, or under the direction of, a single author.

This internal unity will now be briefly exhibited.

The central point of the Pentateuch is the covenant made by the mediation of Moses, between Jehovah and His people. Every thing, in the Pentateuch, before the time of Moses, was preparatory to that covenant; and every thing, in the same book, during this time, was a development of it. By this it is not meant that its development came to a close at the death of Moses; but that the books of Exodus, Leviticus, Numbers, and Deuteronomy give a history of it up to that time.

The national covenant, made at Sinai, was preceded by and founded on the Abrahamic covenant recorded in Genesis. This covenant finds its



explanation in the previous history, which is accordingly given by the sacred historians. In order to understand this covenant, and the Mosaic economy also, the history, contained in the book of Genesis, is necessary; for the history of Israel begins with that of the world. "The work of Creation, in its fundamental plan," Haevernick remarks, "at once proclaims itself as intimately connected with the Theocracy. . . . . Viewed from its internal side, the fundamental idea of the Theocracy, to be holy like to the holy God, and the consecration of the people, the priestly family, &c., arising thence, can be apprehended only in their relation to the beginning of the human race, and its relation to God; so that the Theocracy is connected with Gen. I., 27, as the restoration of that which formerly subsisted."

Gen. I., 27, reveals to us the original destination of man; and it represents the human race, in its origin, as a unit related to God, as its Creator and Ruler. By the Fall, it became separated from God; but it still continued to be the object of his care, and the possessor of His promise.

If was necessary, therefore, that a history of the Theocracy should begin with the origin of man. Apart from his origin and destination, the Theocracy is inexplicable.

Hence the Pentateuch begins with the book of Origins. Genesis narrates:

- I. The origin of Heaven and Earth.
- II. The origin of the Human Race.
- III. The origin of Sin in the World.
- IV. The origin of Sacrifice.
- V. The origin of Covenant Promises.
- VI. The origin of Nations and Languages.
- VII. The origin of the Hebrew Race.

The early history of the world, until the time of Abraham, is very brief. From Noah, the second father of the human family, every thing hastens on to the history of Abraham's call from Ur of the Chaldees, and to his entrance into Canaan, which were a preparation for Mosaism. To him a special blessing, in his seed, upon all the nations of the earth, was promised; and the land of Canaan was assigned to his posterity, through Isaac, as a possession.

The character of Abraham was typically theocratical. The offices of the Theocracy appeared united in him. He is called a prophet (Gen. XX., 7); he acted as a priest by building altars and offering sacrifices; and to him as king, God gave the land of Canaan in perpetual possession.

The history of Abraham is written in a theocratic spirit; and from his time until the death of Moses, the Pentateuch is confined to the history of the theocratic people.

The history communicates little of the life of Isaac, which was comparatively quiet and uneventful; but it gives many details of the life of Jacob, the progenitor of the twelve tribes. The history of Joseph, with the exception of some particulars relating to the family of Judah (Gen. xxxviii.), follows next, which prepares for the emigration of the children of Israel from Canaan to Egypt, where Jacob died after he had blessed his sons and made to them the prophetic announcement that their descendants should possess the land which they had left.

The preparatory part of the theocratic history ceases with Joseph, and remains silent until the time of Moses, the leader and law-giver of God's chosen people.

The book of Exodus begins with a distinct reference to that of Genesis, and is unintelligible apart from it. The early history of Moses is then briefly given. And when "the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of their bondage;" then, "God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them" (Ex. ii., 23-25).

Then follows the history of their deliverance and of their journey to Sinai. At Sinai they received the Law, by which they were constituted a theocratic nation.

God now proceeded with them on a plan strictly pedagogic. The Decalogue, as the fundamental law, stands first; and the other laws, both civil and ceremonial, are framed to carry out its principles. The whole national life was to be imbued with the spirit of the law; and all the institutions growing out of it were intended to remind the people that they should be holy, because Jehovah, their God, is holy.

The Theocracy required that God should dwell among His people. Hence Moses was commanded to make a tabernacle to be the meeting-place between God and them. The building of the tabernacle, with all its appurtenances, is given with great minuteness of detail. But a tabernacle, with appointments for religious worship, requires ministers of religion. The history, accordingly, gives an account of the designation of Aaron and his sons to the priesthood, with a description of their holy garments and of the ceremonies to be used at their consecration.

The book of Leviticus presupposes Exodus by a direct reference to the tabernacle from which the Lord speaks to Moses. The laws of sacrifice form the commencement of the book, in which their general nature is described, the division into the bloody and unbloody, their objects and the time, place, and manner of their presentation. Then follows the consecration of Aaron and his sons to the priesthood. The tabernacle or sanctuary, having been made the centre of the whole nation, the remainder of the book prescribes the laws of cleanness and uncleanness; and nature and all animal life are made to furnish a testimony of the defilement of sin, and the holiness of Jehovah.

The book of Numbers also begins with a reference to the tabernacle, and embraces a period of thirty-eight years. Its contents are of a miscellaneous character, history and legislation alternating with each other in the order of time. In the history of these thirty-eight years there are three salient points. The *first* is the departure from Sinai; the preparation for which, the order of march, and the incidents of the journey to the wilderness of Paran are described. The *second* is that of the sending of the spies to search the land of Canaan, and of the rebellion of the people on hearing their reports. This was in the second year of the exodus. Of the events that follow until the third, we have only a brief notice. The *third* begins with the second arrival of the children of Israel at Kadesh, and continues the history until their arrival "in the plains of Moab by Jordan near Jericho."

The book of Deuteronomy forms a natural close to the preceding book. It is an appropriate farewell address of Moses, the great law-giver and leader, whom God had appointed to guide his people from Egypt to Canaan. That great man, having by divine direction appointed Joshua his successor, recapitulated to the people, whom he had guided to the border of the Holy Land, their past history; repeated, with exhortations to obedience, the law given at Sinai; pronounced blessings and curses as motives to obedience; and then retired to Mount Nebo to die.

From this rapid sketch, it is evident that the Pentateuch is a continuous history,—a unit. Genesis is inseparable as an introduction; Deuteronomy, as a close.

The history of Abraham anticipates the history of the theocratic people until their introduction into the typical inheritance of the people of God; and their introduction into that inheritance would be inexplicable without a knowledge of the previous history.

## ORIGIN OF THE SEMITIC ALPHABET.

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Writing was probably neither an invention nor a sudden discovery. In Egypt flourished the art of drawing, and in Egypt was spoken a language largely monosyllabic. In these two facts, alphabetic writing found a natural genesis. It was play and art to an Egyptian to draw outline figures of common objects. It was an act of simple intelligence to perceive that combinations of these pictures made phrases by the mere names of the objects pictured. The very children could read much without learning to spell. From the genius of the language it was natural to use the picture symbol of a syllable for a sign of its initial sound alone. Hence, at a very early time in Egypt, a limited number of picture characters had become commonly agreed on as signs of the various simple sounds, both consonants and vowels, and constituted a real and quite complete phonetic alphabet. This appears in innumerable inscriptions and records of all kinds.

Many of the hieroglyphics are mere outline figures. As the number of writers increased, the demand for haste, the lack of skill, the use of papyrus or waxed or powdered tablets and the pen and stylus, produced out of the hieroglyphs a set of broken and distorted outline forms, which constituted a new and now arbitrary alphabet. In the time of the Shepherd kings, this kind of writing, which is called hieratic, had lost much of its resemblance to the hieroglyphs out of which it was formed.

At some time, near the era of Abraham probably, a modification of the hieratic alphabet was adopted by some Semitic people, and by them imparted to the various tribes of Syria. Of this alphabet, in the first thousand years of its use, we have no specimen; and no one can tell what changes it may have undergone in that period. When this is considered, it is remarkable that the likeness of the Semitic alphabet to its Egyptian prototype is so distinct.

The most common Egyptian alphabet has been often published, sometimes by scholars like Lepsius, Champollion, Max Mueller and Brugsch, who aim only to exhibit the phonetic values, or to trace the likeness of the hieroglyphic, hieratic and later demotic alphabets; sometimes by scholars who aim to trace the descent of the Semitic from the Egyptian alphabet. For guides in both these aims we have some bilingual inscriptions, many Egyptian transcripts of Hebrew, Persian,

Greek and Roman proper names, and a large vocabulary of Coptic words which are also old Egyptian.

But the descent of the Semitic alphabet from the Egyptian cannot be correctly traced without taking into account many considerations.

It must be noted that the phonetic systems of the Semitic and Egyptian languages were very different, and also that the Semitic languages have experienced very considerable phonetic changes. Both systems must be carefully explored before any satisfactory comparison can be instituted. A search for the original Semitic phonetic elements amid the changes which have taken place, such as the loss of the *p* sound, the softening of *j*, the interchanging of the sibilants and dentals, etc., although involved in many difficulties, is not hopeless.

In addition to the usual methods of inquiry, the question must be raised whether the Semitic alphabet, in its mere arrangement, furnishes any indication of the quality of its letters in respect to aspiration, sibilation, softness, etc. Such a question is not chimerical. The Semitic alphabet was not, like the Egyptian, spontaneous. It was all arbitrary, and some kind of reasonable plan of arrangement must have governed the adjuster. Moreover a selection was to be made out of sets of Egyptian letters of various degrees of aspiration, resonance, etc., and the adjuster exercised little more than ordinary intelligence if he recognized a sort of compulsion to select his letters in sets or classes.

A natural classification of Semitic phonetic elements would arrange together the resonant mutes א, ג, ד, their medial sounds ב, ג, ד, the roughly breathed mutes ו, ח, ט, the surd sounds פ, כ, ת and then their new, smooth medial sounds, and lastly their old, roughly aspirated sounds ק, ג, ת. It is almost or quite natural to arrange these sets under each other in a square of three columns. But he who should do this, could scarcely fail to attempt to bring his remaining letters into the scope of the same classification. A column of the gutturals must be made, and it would be natural that it should lead the square. Since also א in Egyptian represented a vowel, and was to do so to some extent in Semitic letters, a full representation of the alphabet would require a second writing of א, thus making it the head of a column of vowels, in which a second place was needed for ו, which in both Egyptian and Semitic letters was both a vowel and a consonant. The sibilants present themselves for arrangement. But sibilants are of two classes, pure and impure, and therefore require two columns, or must place two letters in some spaces. If any sense of symmetry is to direct the arrangement of the phonetic square, these partial columns

must be placed inside the full ranks, and there are good reasons why the two lines of sibilants should be well separated. There remain to be placed ' and the liquids. Semitic ר is an aspirate or semi-guttural, and belongs in the lower line; and the same principle which opened the square of mutes to place the sibilants, would open again its centre to place the ר. Then ' must enter somewhere the column of vowels, and the liquids must somewhere stand by themselves.

The following then is the natural full exhibition of the Hebrew Phonetic elements :

	Gutturals.	Vowels.	Labials.	Impure Sibilants.	Palatals.	Liquids.	Pure Sibilants.	Dentals.
Resonant.....	א	א	ט	ז	ע			נ
Smooth sonant.....			ט		ע			נ
Rough ".....	ה	י	ט	ז	ע			נ
Explosive or surd.....			ט	ז	ע			נ
Smooth aspirate.....			ט	ז	ע		ש	נ
Rough ".....	ע		ט	ז	ע	נ	ש	נ

But in the alphabet the medial sounds of פכרנג and ה needed no separate letters, as the sounds are incidental, and dependent on the precedence of vowels. Also נ and ו needed for each but one form of representation. Also ש and ש were too similar to need separate letters. When, therefore, numerical values were given to the letters, of course all letters were confined to single positions, and the last three lines shrank to one, except that כ was left alone because of the occupation of its place by ק.

It seems possible that the arranger of the numerical values of the alphabet, finding כ left alone, thought it best to range with כ all the rest of the serviles or prefixes except ה and ה, whose place was elsewhere fixed. The numerically arranged alphabet was then as follows:

	Gutturals.	Vowels.	Labials.	Impure Sibilants.	Palatals.	Liquids.	Pure Sibilants.	Dentals.
Resonant.....	א		ב	ז	ג			ד
Smooth.....	ה	י	ב	ז	ג	נ		ד
Prefixes.....			ב	ז	ג	נ		ד
Aspirated.....	ע		פ	ז	ק	ר	ש	ת

We may now observe how the Egyptian alphabet assisted and perhaps suggested this scheme. In nearly all the languages of civilization, as Sanskrit, Hebrew, Egyptian, and their descendants, there has been a continuous softening of sounds which originally were hard, or real aspirates. All along the line there has been a movement from *b, gh, d, k, p, q, s, t*, towards *v, j, dh, ch, f, sh, z, th*, while really aspirated *bh, gh, dh, kh, ph, q, sh* and *th*, were either primal or very ancient sounds. The arranger of the Semitic alphabet found the Egyptian tongue, in respect to this progression of the mutes, nearly in a primitive condition, while his own language was in an intermediate stage between a primal state and modern Aramaic.

With complete naturalness, he seems first to have transcribed the vowels, the separated usage of which as pure vowels and diphthongs had become thoroughly common in Egyptian letters. He needed but three vowels *a, u, i*, (English *a, oo, e*) for the then common vowel-sounds of his own language. For the first, he took that Egyptian hieratic character which was used most commonly for *a*, at the beginning of words. Of this letter the **N** of the Siloam inscription is a close copy. For *u* he took another common hieratic form. For *i* (*e*) the Egyptian alphabet furnished three symbols, either of which might easily be the germ of *'*; but in the absence of specimens of the possible oldest forms of the Semitic letter, the hieratic and demotic letters being imperfect guides, we put the three forms in our subsequent table without deciding between them. Semitic *'* may be a fusion of the three Egyptian forms.

When the Semitic arranger had fixed in his mind the three vowels, or perhaps written them, he encountered a peculiarity of his language. His **N** was to him, in certain circumstances, inseparably connected with a slight separate breathing, and this breathing in a much rarer usage was associated with other vowel sounds. He deemed no other letter than **N** necessary for the expression of this breathing; and in this he partly followed Egyptian usage, in which this **N** did service also for other vowels and diphthongs. His *u* also naturally became to him, in some circumstances, *v*; and the same is true of the corresponding Egyptian letter. If then he wrote his three vowel letters in a column, and desired to write or tabulate their full value, he was compelled to write on one side of his **N** another **N** to head a column of breathings, and on the other side of his **l** another **l** ranging itself with the labial letters.

He sought representatives of the resonant sounds, but the Egyptian

language used neither *d* or *g*, and perhaps at that time no *b*. He was therefore obliged to take *k* for *g* and *t* for *d*. Egyptologists concur in giving the value *b* to several Egyptian letters. Nevertheless the Egyptian *p* was much more common; and the later demotic letter which was derived from it, was used for Greek  $\pi$ ,  $\beta$  and  $\phi$ . There was, however, in some use a letter which Egyptologists call *b*, and which gave a derivative which had the Greek equivalents  $\beta$ ,  $\nu$ ,  $\phi$ . Either this *p* or this *b* in hieratic form could furnish the Semitic  $\beth$  and  $\daleth$ . We put both in our table as possible sources of Semitic  $\beth$ .

For completing the column of labials, the Egyptian letters furnished a character whose later value was both *u* and *v* or *f*. It was very common, and was therefore taken for  $\beth$ , and is still perpetuated in the Coptic alphabet for *f*. There was another character common in the hieroglyphics with the value of *u* and *v*, but its hieratic forms tended so much towards confusion with the *f* that it seems to have been replaced by that letter both in Egyptian and Semitic writing. Yet we have put both in our table. For *p* we find a common hieratic form of the common hieroglyphic *p*.

The columns of palatals was to be supplied. As above stated, one *k* was taken for  $\daleth$ . Another was needed and taken for  $\beth$ . Common hieratic forms for both letters were taken. For Semitic  $\daleth$  the Egyptian alphabet could not be expected to offer an exact equivalent; but it gave a choice between one character which represented a harsh *k* or soft *k*, and another which in early Egyptian represented Greek  $\chi$  but in later Egyptian became *s* or *sh*. The latter, however, seems in its hieratic form to have been the prototype of  $\daleth$ , and the former seems in its hieroglyphic form to have furnished the model for  $\daleth$ .

The column of dentals was to be supplied from about eight common Egyptian representatives of *t*. Egyptologists disagree as to the derivation of the hieratic forms from the hieroglyphs representing *t*, and also as to their exact values. Three of these had so nearly an identical value that they were often interchanged in spelling the same words, and they were used in foreign words for *d* and *t*. It seems probable that the half-circle *t* which was somewhat common, was the prototype of  $\daleth$ , the angular form being chosen to distinguish it from  $\daleth$ . Three other Egyptian characters for *t* rarely interchange and had some peculiar quality. We place two of the letters in our table as the prototype of  $\daleth$  and  $\beth$ , but the source of  $\daleth$  is doubtful.

The column of gutturals, or breathings, was to be finished. The common Egyptian *h* became  $\daleth$ . The letter  $\beth$  was a Semitic invention,



and the only one in the alphabet. It was probably an imitation of an eye, and had both of its Arabic values.

The Semitic liquids are plainly hieratic Egyptian, easily recognized and traced to their sources.

The sibilants alone remained to be supplied. For many reasons, difficulties of identification are to be expected. On one hand *d*, *t* and *th* have interchanged with *s*, *ts* and *z* in many languages. On the other hand, in many languages, *g* and *k* have softened to *sh* and *zh*, and even to the sound of *s*. Again sibilation and aspiration are closely related, hence Indian *s* is Persian *h*, and Greek *h* in many words is Latin *s*. Sibilants, then, are of three kinds, one being aspirated, one having a dental quality and one having a palatal quality. Moreover we have very imperfect knowledge of the sibilants in both the Semitic and the Egyptian languages, and in both they seem to have been very changeable. The Egyptian language had no *z* or *ts*, and in later times used an *s* to represent a *z*, and *t* to represent *ʃ*. Hence the nearest approach to *z* in Egyptian letters should be an *s* of the class which Lepsius would call cerebral fricative, approaching a dental character. This value Lepsius gives to that Egyptian *s* which the oldest Semitic specimens most resemble, and which we put in our table for *z*. Semitic *ʃ* would seem to have been nearly identical with English *s* in *is*; hence its tendency to interchange with *ḏ* and *ʒ* rather than with *ʃ*.

For *ʃ*, transcribers use two forms of Egyptian hieroglyphic *t*, belonging in the second set mentioned above, but principally that one which we put in our table for *ʃ*. It is noticeable that in the oldest Semitic relics *ʃ* and *ʒ* much resemble each other, the latter having an additional limb on the left, although this is nearly eliminated in the Siloam inscription. The Moabite stone seems to give the older *ʃ*, which is the hieroglyph changed only so much as is natural in writing the character angularly and moving the pen from left to right. But *ʃ* seems never to have been an indigenous letter in Semitic languages. In Aramaic words, it often became *ḏ* and *ḡ*, and in other languages was transcribed as *t*, *s* or *z*. In Arabic it has become separated into an *s* and *d* which have a harsh quality.

Semitic *ʒ* is plainly Egyptian and common. The same character seems also, in Egyptian hieratic and demotic writings, to have had sometimes the value of *ʃ*, and it would seem that *ʒ* was but *s* more softly aspirated than *ʃ*. The distinction between *ḏ* and *ʒ* is not conspicuous. The disappearance of *ḏ* from Arabic and the substitution of *ʒ* in its place, and also the interchanges of *ḏ* and *ʒ* in Hebrew,

imply much resemblance in their sounds. But the entrance of **D** into the Greek alphabet as *ks* implies in it an aspirated or palatal element, which is also indicated in the position assigned to it by the Semitic arranger. All things considered, **D** must have been a hissed *h*, and **W** an aspirated *s*, and the distinction between them was too slight for the perpetuation of both, and they have therefore nearly everywhere been merged into one true *s*.

The following table is presented in the hope that in those points in which it exhibits novelties it may be found to be based on a correct method. Yet, while the best Egyptologists are in some respects at fault, any scheme for exhibiting the derivation of the Semitic letters must be somewhat tentative until older specimens are found.

	p b				u v					
Hieroglyphic.....	ⲡ	ⲃ	Ⲅ	ⲅ	Ⲇ	ⲇ	Ⲉ	ⲉ	Ⲋ	ⲋ
Hieratic.....	ⲛ	ⲟ	Ⲡ	ⲡ	Ⲣ	ⲣ	Ⲥ	ⲥ	Ⲧ	ⲧ
Old Semitic.....	Ⲙ	ⲙ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ
	ⲁ	Ⲃ	ⲃ	Ⲅ	ⲅ	Ⲇ	ⲇ	Ⲉ	ⲉ	Ⲋ
Hieroglyphic.....	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ
Hieratic.....	ⲛ	ⲟ	Ⲡ	ⲡ	Ⲣ	ⲣ	Ⲥ	ⲥ	Ⲧ	ⲧ
Old Semitic.....	Ⲙ	ⲙ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ
	ⲁ	Ⲃ	ⲃ	Ⲅ	ⲅ	Ⲇ	ⲇ	Ⲉ	ⲉ	Ⲋ

## THE LAW AND THE PROPHETS.

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Do the earlier prophetic books indicate that their authors were acquainted with the Law of Moses, i. e., with the Pentateuch in its present form? This is one of the questions subordinate to the great Pentateuch question, just now the *crux criticorum*. A recent attempt to answer it is the book of Bredenkamp\* entitled "Law and Prophets." The importance of the question and the ability of this answer justify some account of the book here.

The question in debate is "exactly what is the evidence of the prophets to the Pentateuch in its present form?" The conceivable answers are numerous. If the view heretofore generally held concerning the Pentateuch is correct we might expect the prophets to make a distinct allusion to it as a canonical book, or one holding much the same position which we assign to the Bible. Their silence, however, concerning a canonical Torah, might possibly be explained on the ground that they felt themselves not to be commentators of Moses but co-workers with him. Even

\* Gesetz und Propheten. Ein Beitrag zur alttestamentlichen Kritik von Lic. C. J. Bredenkamp. Privat-docent der Theologie in Erlangen. Erlangen, 1881 (IV. and 204 pp).

then we should expect such allusions as would show an acquaintance with the earlier Scriptures. If the Pentateuch is, on the other hand, made up of different documents, the prophets might show their acquaintance with some of these and not with others. If the documents were in existence we can hardly conceive that the prophets should ignore them or treat them as uninspired. There still remains one possibility—that the comparatively meagre remains of early prophetic literature in our possession will not furnish data for any positive answer to our inquiry.

The argument of Bredenkamp is to show the acquaintance of the earlier prophets with the whole Pentateuch, especially with the Priest-code, i. e., the legislation contained in the last part of Exodus with Leviticus and the earlier chapters of Numbers. In order to be an argument *ad hominem* it should be confined to those writings admitted by the Wellhausen school to be older than the Exile; and of course those older than Jeremiah are of the first importance. On any theory Jeremiah was acquainted with Deuteronomy, while his predecessors ought according to Wellhausen to be acquainted only with the work of the Jehovist, including the Book of the Covenant (Ex. 19-24).

What now is the answer of the prophets as thus limited? My purpose is to take up the more important passages in order, giving Bredenkamp's interpretation.

Hos. VI., 6. "*I desire mercy and not sacrifice, and the knowledge of God, rather than burnt-offering.*" This does not *disprove* the author's acquaintance with a Torah of ritual contents any more than the answer of the scribe (Mark XII., 13) proves his ignorance of it.

Hos. VIII., 11, 12. "*For Ephraim has multiplied altars for sinning, they are to him altars for sinning. I write for him (אכתוב-לו) my ten thousands of instruction (תורה), as strange they are regarded.*" The first verse indicates the prophet's opposition to the High-places, the emphasis being on the multiplication of altars. In the second verse quoted the imperfect, אכתוב, cannot be taken in the hypothetical sense (some commentators translate "were I to write") but implies Hosea's acquaintance with a Torah of numerous precepts already written down. But the numerous precepts must include some of ritual contents [this last assertion seems precarious].

Hos. IX., 3-5. "*They shall not dwell in the land of Jehovah, and Ephraim shall return to Egypt, and in Assyria shall they eat unclean [bread]. They shall not pour oblations of wines to Jehovah; their sacrifices shall no more be sweet to him, they shall be as bread of affliction to them, all that eat it are defiled; for their bread shall be for themselves, it shall not come to the house of Jehovah.*" This passage throws much light on the ancient sentiment of sacrifice. In a heathen land no offering can be brought to God, all food is unclean because not consecrated by the presentation of the first fruits (cf. Ezek. IV., 13). In the time of Hosea, also we learn that bread in a house where there is a corpse is regarded as unclean according to the law in Num. XIX., 14.

Hos. XII., 1. This passage should be emended according to the LXX. and read as follows: "*Ephraim has surrounded me with lies, with deceit the house of Israel; but Judah, they yet know God, and people of the Holy one shall it be called*" (עור ידעם אל ועם ק' נאמר). This passage with others shows the difference

in the prophet's view of Israel and Judah, which can only be accounted for on the theory that Judah sustains the covenant from which Ephraim has rebelled. Judah's ritual is nowhere condemned, while Ephraim's is—"As Gilead is vain, yea they became vanity, in Gilgal they sacrificed bullocks—also their altars shall become like stone-heaps on the furrows of the field" (XII., 12).

Amos IV., 4, 5, "Come to Bethel and sin, to Gilgal and sin yet more, bring your sacrifices in the morning, every three days your tithes. And burn with leavened bread [מחמץ, the text seems uncertain and the exact meaning is obscure] a thank-offering, proclaim free-will offerings for so ye have loved to have it, sons of Israel, saith the Lord Jehovah." The passage is evidently irony and shows that the High-places with their worship were not recognized as legitimate. Parallel is v., 4. "For thus saith Jehovah to the house of Israel—seek me and live, and do not seek Bethel and to Gilgal do not come, and to Beersheba do not pass over; for Gilgal shall be taken captive, and Bethel shall become nought." Seeking Jehovah is contrasted with seeking the traditional Sanctuaries.

Amos v., 21-27. "I hate, I reject your feasts, and I find no fragrance in your assemblies. Though ye offer to me burnt-offerings and oblations I will not accept, and I will not look at your peace-offerings of fatlings. Remove from me the noise of thy songs, and the sound of thy lutes I will not hear. But let judgment [chastisement] roll on as water and righteousness [vengeance] as an unfailing stream. Have ye brought me sacrifices and meat-offering in the wilderness forty years, house of Israel? Rather ye carried Sakkuth your king, and Kewan your altar-god, your images which ye made. And I will carry you captive beyond Damascus saith Jehovah, God of Hosts is his name." This difficult passage has been misunderstood; it has been supposed that משפט and צדקה mean [subjective] justice and righteousness. The exhortation however is addressed to those who wish for the day of Jehovah and is designed to affirm the prophet's declaration (v. 18) "the day of Jehovah is darkness and not light." Instead of the deliverance of which they dreamed the divine judgment must first come. The notions contained in משפט and צדקה are modified by the connection. In the second place, the usual interpretation of v. 25 is that the prophet looks back on the wilderness wandering as a golden age, and points to the absence of sacrifice as evidence that sacrifice is not of divine command. The contrary however is the case. The prophet looks on the forty years of wandering as a period of chastisement. When the divine favor was withdrawn, sacrifice was not acceptable, the people were sunk in idolatry. His meaning is not therefore that a sacrificial cultus is in itself worthless or superfluous—on the contrary it is a severe punishment to be deprived of the opportunity so to worship God.\* The passage is then parallel in meaning with Hos. II., 13 f.

\* I have endeavored to give Bredekamp's view of this passage which is (on any theory) one of extreme difficulty. His argument is good as a refutation, i. e., it shows how far wrong the extreme critics are in claiming that the earlier prophets rejected a sacrificial ritual *in toto*. This passage certainly cannot be longer used to prove such rejection. Yet it is not too much to say that after all is said the passage is almost as hard to reconcile with the view commonly held among us as with the theory of Reuss and Graf. The Pentateuch certainly does not leave the impression that the Israelites were forty years (or the greater part of that time) without sacrifices. It seems scarcely probable that the prophet would have written thus if he had had our Pentateuch in his possession. I assume what can hardly be questioned, that the question in v. 25 requires a negative answer.

As to the proposed interpretation of משפט and צדקה, there can be no doubt that the former often has the meaning here assigned to it. There is much less authority for צדקה—in Isa. v., 16 quoted as parallel, the case is really quite different.

Micah. i., 15. "Who is the sin of Jacob? Is it not Samaria? And who the High-places of Judah? Is it not Jerusalem?" Here the *bamoth* of Judah correspond in the parallelism to the *sin* of Israel. Zion is on the other hand the mount of the House of Jehovah—IV., 1.

Micah VI., 6-8. *With what shall I come before Jehovah, shall I bow before the God of exaltation; shall I come before him with burnt-offerings, with calves a year old; will Jehovah accept thousands of rams, ten thousands of rivers of oil; shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath made known to thee, O man, what is good and what doth Jehovah require from thee, except to act justly and to love mercy and to walk humbly with thy God?"* These verses are claimed by the extreme critics as denying the divine institution of sacrifice. But in truth we have here only the thought which is expressed in Psalm LI., 18—that external rites do not effect a real reconciliation. The popular conception indeed lay exorbitant value on these, and in the order given by the prophet, burnt-offerings, hecatombs, rivers of oil, a man's own children. The more precious the gift, the more sure the reconciliation, was their thought. Such a valuation is hardly explicable unless the people believed in divine authority for sacrifice. But it must be opposed by the prophet whose mission is to reach the heart. Deuteronomy, though it fully recognizes sacrifice in its place, uses much the same language as Micah. The same thing may be said of Isa. i., 10-11.

The importance of Jerusalem in Isaiah's preaching is conceded on all hands. Wellhausen however assigns as its cause the conceptions of God's dwelling in his people, whose capital was Jerusalem. The fact is however that the Temple is everywhere in Isaiah Jehovah's dwelling, as in the passage just alluded to—"Who hath required this at your hands to trample *my courts*." In all his polemic against excessive ritual the prophet recognizes the Temple. Further examples are II., 2 (parallel with Mic. IV., 1) and IV., 5, "And Jehovah will create over every place of Mount Zion and over its assembly [the congregation in the Temple] a cloud by day and smoke and flaming fire by night, for over all is [his] glory." The correct division throws *חפּה* into the next verse. The point of the argument from this passage is that the prophet sees the central point of this glory in the *מקרא* of Zion, i. e., the worshipers in the Temple. Jehovah of Hosts dwells in Mount Zion (VIII., 18) and that is the "place of his name" (XVIII., 7). By this we explain the *אֲרִיאל* (= God's hearth) of chap. XXIX. Zion is the goal of pilgrim caravans, XXX., 29—"Joy of heart like the one going with the flute to come to the Mount of Jehovah, to the rock of Israel."

These are the most important passages discussed by Bredenkamp, from authors whose early date is unquestioned. The following however deserve mention.

Ex. XV., 16. This very early poem speaks of the unity of sanctuary. "Till thy people pass by, Jehovah, till this people which thou hast brought pass by. Thou wilt bring them and plant them in the mountain of thy possession, the place thou hast made for thy dwelling, Jehovah; the sanctuary, O Lord, which thy hands prepared." This definite language can hardly mean that the whole of Canaan is the sanctuary of Jehovah.

\* Inconclusive certainly is the argument from XVII., 7, 8. The passage XXIX., 13, 14, also teaches nothing concerning the prophet's attitude towards the established cult.

Psalm L. is usually reckoned to take the prophetic position concerning sacrifices. This position however judged by the Psalm itself, in no wise rejects sacrifice, nor does it countenance the idea that divine legislation cannot command ritual observances. God indeed does not need the sacrifices for himself, yet he commands (vs. 14, 15): "*Sacrifice to God a thank-offering and pay thy vows to the Most High and call upon me in the day of trouble.*" Here we must take תודה as a material thank-offering—but the emphasis is on קראני. With the sacrifice must be a calling on God. The context also makes it probable that the חקיי of v. 16 were concerned with ritual. So we may regard it as probable that the Psalmist knew a Torah of ritual contexts (?).

[In passing, attention may be called to the author's ingenious rendering of Ps. XLVIII., 2, 3, although it has no direct bearing on the main subject. He proposes to make one verse end with אלהינו and another with הר-ציון, so that the rendering would be:

1. Great is Jehovah  
And exceedingly praised in the city of our God.
2. His Holy mountain is beautiful of elevation,  
Joy of the whole earth is Mount Zion.
3. The extreme North, the City of the Great King—  
God was made known in her palaces as a fortress,  
For see the Kings assembled, etc.

This disposes very well of the puzzling ירבת צפון which would more naturally refer to the situation of Nineveh than to Jerusalem.]

The book of Bredekamp is arranged in four chapters: I., The General Pre-suppositions of the Prophetic Literature (the Covenant, the Torah, Holiness, an Un-idolatrous Worship); II., The Cultus; III., The Sanctuary; IV., The Ministry (Priests and Levites). The argument is directed to prove that on each of these points Wellhausen and his school have drawn unwarranted conclusions. The author claims simply, "we have found in the Psalter no single testimony against sacrifice as a divine institution, on the other hand we have found traces of a written liturgical legislation" (p. 71). Similarly "the idea of the prophet is not that sacrifices are in themselves valueless or superfluous" (p. 89); again "The prophets do not deny the divine sanction of sacrifice in the Mosaic Legislation (which is vouched for by all tradition) or Jehovah's complacency in sacrificial worship . . . . Only the abuse and misuse of sacrifice is denounced" (p. 125). "In the course of our inquiry we have met no instance which allows us to infer the prophets to be ignorant of the command Deut. XII. [unity of sanctuary] or to discover in them a contrary bias." These modest claims are well founded. The argument against the critics is to this extent a good one. But it need hardly be remarked how far such an argument is from establishing what we should like to see established—the explicit recognition of the Pentateuch in Israel before the Exile. The fact that a competent investigator with the best will in the world does not at all claim that this can be established shows the insufficiency of the data at our command.

## NOTES FROM ABROAD.

BY THE REV. JOHN P. PETERS, Ph.D.

In the notes in the March number of the HEBREW STUDENT I spoke of the Rev. J. N. Strassmaier's glossary to the II. and IV. vols. of Rawlinson's Inscriptions of Western Asia. I was mistaken in naming the IV. vol. Mr. Strassmaier writes me that besides the II. vol. it includes pages 9-26 and 53-58 of vol. I., pages 1-5 of vol. III. and 11-32 of V. He hopes later to publish a larger supplementary volume, a dictionary of the magical, religious, historical, and perhaps commercial texts. The present work will contain about 1000 pages when completed; 510 pages are already written, and the number of words on those pages is 4060.

Assyriologists are probably aware that vol. IV. of the Inscriptions is no longer to be had. I am informed that the British Museum will not republish that volume, but there is some hope that Mr. Pinches will undertake the task on his own responsibility. Since the first appearance of the volume in question many supplementary fragments have been found, which render its re-publication eminently desirable. The second half of vol. V. will appear in a few months; only eight plates are still lacking.

Before this reaches the HEBREW STUDENT a series of seven articles by Prof. Frdr. Delitzsch on the importance of Assyriology for the study of Hebrew will have begun to appear in the London *Athenaeum*. The same theme was chosen by Dr. Lotz for his *Probe-Vorlesung*, or trial lecture, before the theological faculty and students of the university of Leipzig in February of this year.

In a preliminary notice in the March number of the STUDENT of Lotz's *Quaestionum de Historia Sabbati Libri Duo* I spoke of his theory as to the origin of the Sabbath among the ancient Babylonians. Their Sabbath, he contends, fell on the 7th, 14th, 21st, and 28th of each month, so that at the end of the month there were two or three extra days not included in any week. The Hebrews in borrowing the institution (and name) Sabbath in so far changed it that with them the Sabbath fell on every seventh day without reference to the day of the month. This already existent custom of a seventh day rest, God sanctified later by his ordinance given through Moses. Dr. Lotz criticises and refutes Wellhausen's statements as to the late origin of the observance of the day among the Jews as one of universal rest, and its original intention merely as an opportunity for rest to slaves, cattle, &c., and contends that it was the same from the beginning to the end of Jewish history, a day of rest for all; nor was it specially a day of sacrifice, although sacrifice on the Sabbath was not forbidden among the Jews as it was among the Babylonians.

We have heard so much of late of the striking resemblance between the Hebrew and Babylonian accounts of the creation and the flood that it is interesting to see the differences noted also. In a note on p. 99, after considering the similarity of the narratives, Dr. Lotz points out the following main points in which the Hebrew is peculiar: in the narrative of creation; the spirit of God brooded over the face of the waters; every work of creation was done by the command of the divine word; the creation was completed in seven days; God gave names to the

day, the night, the firmament, &c.: in the narrative of the flood, the name Noa (נח); ark instead of boat; the species of birds sent out.

Dr. Lotz bases his argument as to the origin of the choice of the seventh day as a day of rest among the Babylonians on their system of reckoning by sixes. I do not remember to have seen anything written on the origin of this mode of reckoning, and will accordingly take the opportunity of making a suggestion of my own on the subject, which I have worked out more fully in a letter to the Biblical Archaeological Society. It is well known that our systems of measuring are taken from the body. So also with counting, the body is used as the unit by which the man measures everything, and through which his knowledge is conditioned. He reckons on his fingers and naturally arrives at a decimal system, first counting five and then ten, and just as naturally arrives at a duodecimal system, first counting six, and then twelve. In the first case he counts the fingers exclusive of the whole hand, in the second case he includes the hand. The one is as *natural* as the other. In this way, from counting on the hands, have arisen both the decimal and the duodecimal systems, through the intermediate stages, apparently, of counting by fives and by sixes. The old Babylonians were still in the stages of counting by sixes, and, if Dr. Lotz's theory be correct, we may regard the week as a relic of that stage of arithmetical culture.

In a note to an article on יהוה in the January-February number of the STUDENT, I suggested that אב in such names as אֱלֹהֵי אֲבִי, &c., was a divine name. I have since ascertained that it is actually so used in some Phœnician inscriptions. Compare, for example, אב שרדן, Ab of Sardinia. It seems to be used in the same way furthermore, in some of the Sabæan or Himyaritic inscriptions, as in the name Wad-Ab, and perhaps in the name Rab-Abum.

In noticing Dr. Fritz Hommel's *Die vorsemitischen Kulturen in Aegypten und Babylonien* in the March number of the STUDENT, I objected to the statement, as an indubitable fact, of the theory of the Egyptian origin of the Phœnician alphabet. I was not at the time prepared to speak more definitely on the subject, but I may now say that I believe I am in a position to prove the Babylonian origin of our alphabet. According to their own tradition the Phœnicians were emigrants from Babylonia. Even if they emigrated as early as 3000 years B. C., and probably the date of their emigration was later, they must have left a country in which the art of writing was already known. We can go back with certainty to at least 3800 B. C. and say that writing was at that time already an old art in Babylonia. A priori, it seems probable that the Phœnicians coming from that country would know the art of writing and bring it with them, instead of borrowing an entirely new and strange method from the Egyptians. This a priori probability I believe I can now prove to be a fact. A detailed *resume* of the argument cannot be given until the paper is published.

A rumor reaches me that a much revised translation, or perhaps better American edition, of the 9th edition of Gesenius' Hebrew Dictionary is being prepared by two competent American Hebraists.

I believe I have seen in the book list of the HEBREW BOOK EXCHANGE Muerdter's *Kurzgefasste geschichte Babyloniens und Assyriens*. In reading the first part of the book I notice on page 20 ss. the god Il spoken of as the chief god of the Babylonian



pantheon. This was the opinion of Prof. Frdr. Delitzsch, which he has now retracted (cf. HEBREW STUDENT, Vol. II., p. 141), and I am not aware of any other authority for the statement. I believe Anu is generally regarded as the chief god.

On page 34, Muerdter speaks of Nebo as god of the planet Mercury. Lotz seeks to prove that Nusku, or Nusuku (נִסְכּוּ) was the god of that planet. Recent discoveries have revolutionized ancient Babylonian chronology also; so, for example, Sargon, king of Agade, who is spoken of on page 83 as ruling probably somewhere about 2000 B. C., is now known to have reigned about 4000 B. C.

The British Museum has just published a guide to the Konyunjyik gallery of Assyrian-Babylonian antiquities. An historical and general introduction by Mr. T. G. Pinches gives the book an independent value. The present cheap edition costs 4d. A slightly more expensive edition (about 1s.), containing several plates, will appear shortly.

Last year Mr. Pinches published the first part of a Babylonian chrestomathy, the previously existing chrestomathies, all being Assyrian. The second part will probably appear soon after volume V. of *Western Asia Inscriptions*.

It has been for some time announced that Dr. Lotz is preparing a dictionary of Assyrian and Babylonian proper names.

In HEBREW STUDENT for January-February, p. 212, I said that Prof. Dillmann holds the chronological order of the component parts of the Hexateuch to be A B C D. He writes: "I have not said it, and do not affirm it, but say (p. 11 of introduction) that there are very old elements (Bestandtheile) in the very much revised document A."

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### ALCUIN'S BIBLE.

BY REV. JUSTIN A. SMITH, D. D.,

Editor of *The Standard*.

In the library of the British Museum is the manuscript of what is termed "Alcuine's [Alcuin's] Bible." It is a manuscript copy, in Latin, of the entire Bible, made, in part at least, by Alcuin himself, though in part, as seems likely, by some of the students in the Monastery of Tours, in Normandy, of which Alcuin was Abbot in the latter part of the eighth century and beginning of the ninth.

Of Alcuin's connection with the court of Charlemagne, and his active cooperation with that great ruler in efforts to promote good learning, and to correct in some degree the barbarism of the age, historical students are well aware. It seems, by a letter of Alcuin to a sister of the emperor, named Gisla, that by order of Charlemagne he wrote out a copy of the Latin Vulgate with emendations,—the date of this letter being A. D. 799. The Vulgate version of the Holy Scriptures, made by Jerome, had been, as appears by this letter, corrupted through the ignorance or carelessness of transcribers. It was Alcuin's purpose, under direction of the emperor, to correct these errors, and thus secure a pure version in the Latin tongue. It would appear that this version was completed in the year following

the date of the letter alluded to; for in that year a copy was presented to the emperor by Alcuin, in memorial of his coronation at Rome, in St. Peter, an event which took place Dec. 25, A. D. 800. In sending this copy to the emperor, Alcuin accompanied it with the following epistle:

"After deliberating a long time what the devotion of my mind might find worthy of a present to the splendor of Your Imperial Dignity and increase of your wealth, that the ingenuity of my mind might not become torpid in idleness, whilst others were offering various gifts of riches, and that the messenger of my littleness might not come empty-handed before the face of your Sanctity,—I found at length, by the inspiration of the Holy Spirit, what it would be competent to me to offer, and fitting for Your Prudence to accept. For to me, thus enquiring and considering, nothing appeared more worthy of Your Peaceful Honor than the gift of the Sacred Scriptures; which, by the dictation of the Holy Spirit and the mediation of Christ God, were written with the pen of celestial grace for the salvation of mankind; and which, knit together in the sanctity of one glorious body and diligently amended, I have sent to Your Royal Authority by this your son and faithful servant, so that with full hands we may assist in the delightful service of Your Dignity."

It is not absolutely certain that the manuscript copy now in the British Museum is the one thus presented by Alcuin to Charlemagne, yet it has long been held to be so, its history being traced as follows: At the death of Charlemagne, it passed into the hands of his grandson and successor, Lothaire. By Lothaire it was presented to the Benedictine Abbey of Rouen, in the duchy of Treves. In 1576 that abbey was dissolved and its revenues appropriated by the Elector of Treves; the monks, however, carrying this valued manuscript to Switzerland, and depositing it in the monastery of Moutier Grand Val, near Basle. Thence it was taken to the town of Delémont, in the canton of Berne. Here it remained until 1793, when, with other like treasures, it was seized by the French and passed ultimately into the hands of M. de Speyr Passavant, a French gentleman. It was brought to England in 1836 and sold to the Trustees of the British Museum for £750 (\$3,750).

These details, with many others, are furnished in a rare work, entitled "Historical and Literary Curiosities," by Charles John Smith, F. S. A., and published in London, in 1852, by Henry G. Bohn. In this work a *fac simile* is given of the commencement of the Book of Genesis, as found in the manuscript. It is a most beautiful example of the style in which manuscripts of the age to which this belongs were "illuminated" and otherwise executed. At the top of the page are the words, "*Incipit Liber Geneseos*," and the first verse begins, "*In principio creavit Deus*." The illuminated letter is the "I" in the first word of the verse. The letter is made to extend along the margin the whole length of the page, and is brilliantly ornamented with leaves; flowers, and wreathed "fretwork" in bright colors. The manuscript itself is beautifully written, and affords an interesting specimen of the elaborate care bestowed upon work of this kind as done in monasteries.

It may interest the reader to have before him a few of the opening verses of the first chapter of Genesis, as they are in the manuscript, with an indication of some of the changes or "emendations" made in the Vulgate as copied. We take the following:

- (1) In principio creavit Deus coelum et terram. (2) Terra autem erat inanis et vacua, et tenebrae super faciem abyssi, et Spiritus Dei ferebatur super aquas. (3) Dixitque Deus: Fiat Lux. Et facta est lux. (4) Et vidit Deus lucem quod esset bona: et divisit Deus lucem a tenebris.
- (5) Appellavit lucem diem, et tenebras noctem: Factumque est vespere et mane dies unus.
- (6) Dixit quoque Deus: Fiat firmamentum in medio aquarum: et dividat aquas ab aquis.
- (7) Et fecit Deus firmamentum. Divisitque aquas quae erant sub firmamento ab his quae erant

super firmamentum. Et factum est ita. (8) Vocavitque Deus firmamentum coelum: et factum est vespere et mane dies secundus. (9) Dixit vero Deus: Congregentur aquae, quae sub coelo sunt, in locum unum: et appareat arida. Factumque est ita. (10) Et vocavit Deus aridam, terram, congregationemque aquarum appellavit maria. Et vidit Deus quod esset bonum.

The "emendations" in this part of the manuscript are not important, yet they may illustrate some part of the method followed. In v. 2, *tenebrae super* is written instead of *tenebrae erant super*, as in the Vulgate. In v. 9, instead of *et factum est ita*, the manuscript has *factumque est ita*. In v. 12, not copied here, *et ferentem semen* is substituted for *et facientem semen*; and in v. 13, *factumque est* is substituted for *et factum est*. In his letter to the emperor, Alcuin speaks of the condition of manuscripts copied, and of the care required in transcribing them. He is alluding to the work done in the manuscript as sent. "The force of expressions," he says, "is most excellently set off by the distinctions and small differences of the points which should be employed; but yet, by reason of the rudeness of ignorance, their use has almost entirely disappeared from our writings. All the graces of wisdom, however, as well as the wholesome ornaments of learning, Your Nobility has diligently begun to renew: so that the use of those points is to be seen restored in the hand-writings of the best manuscripts." Some of his directions to copyists are still extant in a metrical Latin inscription composed for the monastery at Tours. It is thought that the manuscript of which mention is here made, may have been copied in the very *scriptorium*, or writing chamber, where the inscription was suspended. Some one has rendered it in English verse, as follows. It is copied here, heading and all:—

#### INSCRIPTION LXVII.

##### FOR THE MUSEUM FOR THE WRITING OF BOOKS.

Here, as thou readest, those Transcribers sit,  
Whose pens preserve the words of Sacred Writ;  
And to the Sainted Father's love divine  
This quiet chamber also we assign.  
Let them that write those holy truths beware  
Their own vain words that they insert not there:—  
Since, when frivolities the mind engage,  
They lead the hand to wander from the page.  
But let them ask of learned studious men,  
And cross the hasty fault with faithful pen,  
Distinct and clearly be the sense conveyed,  
And let the points in order be displayed.  
Nor falsely speak the text when thou shalt be  
Reader before the good Fraternity;  
When to the Church the pious Brethren come,—  
And for a casual slip with shame be dumb.  
Write then the Sacred Book,—'tis now a deed  
Of noblest worth which never lacks its need.  
'Tis better in transcribing books to toil,  
Than vines to culture, and to delve the soil;  
Since he who lives to meaner works confined  
May serve his body best that feeds his mind.  
Yet whatsoe'er thou writest, old or new,  
Some master-work should be brought forth to view.  
The praise of numbers on such labors fall,  
The Fathers of the Church are read by all.

This may give us a glimpse of the better side of monastic life a thousand years ago.

## ↳ EDITORIAL NOTES. ◀

**The End of the Current Volume.**—With this number THE HEBREW STUDENT closes its second volume. It is believed that the journal has come to occupy a recognized position among periodicals. Certainly no more appreciative reception could have been expected for it than that which it has received. Whether this has been deserved may, of course, be a question; but this, at all events, is true: that the motive which prompted the institution of the journal has been recognized as one worthy of encouragement. Many, even among those who were directly interested in the undertaking, doubted the possibility of its being made a success. It was not certain that sufficient matter of a suitable character could be obtained to authorize the publication of a *monthly*. It was also doubted whether a constituency sufficiently large could be secured to furnish a financial basis. We believe that a reasonable degree of success has attended our efforts in both of these directions. It would be difficult to find contributions of a higher class than those which have appeared in the pages of the present volume. A glance at the *Table of Contents*, or at the *Index* will satisfy, we are persuaded, even the most critical. We hope, however, to make the next volume more varied and interesting. New features will be added, and, in some of the departments, much improvement may be expected. It is not easy to establish financially a journal of this character. If this had been accomplished in eighteen months it would have seemed miraculous. The undertaking is especially difficult from the fact of the exceedingly low subscription price. The increase has been a regular, and even rapid, one. It is necessary, however, that the friends of the journal render telling service in this regard. Much, it is true, has already been done, but there yet remains much to do.

**The Study of Arabic.**—This age is an exceedingly practical one. Very little study is carried on for the sake of the study itself. It must have some practical bearing upon a definite end which is in the mind of the student. Perhaps it is better that this should be so. Judged in this light, of what service is the study of Arabic? It may be said, *first*, that for the sake of the Arabic literature, it is well worth while to study the language. The richness and variety of the literature is proverbial. Almost countless are the works of poetry, philology, history, geography, mathematics and astronomy. It is true that the literature does not go back much farther than the time of Mohammed, and that, by the fourteenth century, it had passed its acme; it is, however, to be remembered that those who speak it today occupy a large portion of the earth's surface, and that it is the ecclesiastical language of one of the most wide-spread religions upon the globe. But not only is the literature a rich one; the language itself is rich almost beyond belief. It has a vocabulary of 60,000 words, a variety of expression unequalled in any other language. It is said that for *sword*, there are 1000 terms; for *lion*, 500; for *misfortune*, 400; for *serpent*, 200. A *second* reason for the study of Arabic is the use which may be made of the knowledge thus gained in determining the meaning of Hebrew words. As all know, the list of words which occur but once or twice in

the Hebrew Bible is quite large. Perhaps the greatest aid in settling the meaning of these words, next to that derived from a study of the context, comes from investigating the sense of the same root in the cognate languages, and in this investigation, the Arabic plays a prominent part. A *third*, and perhaps most interesting, use of such knowledge is found in the light which is thrown upon the grammatical forms of the Hebrew. It may surprise some to know that the Arabic is in fact a much *older* language than the Hebrew; that is to say, the language, not the literature, is more primitive. Hebrew literature, it is true, had ceased to flourish 1500 years before Arabic literature first made its appearance, yet the Hebrew is a "language which is *prematurely old*, while Arabic under the influence of favorable external conditions, retained till a much later date the vigor and luxuriance of its youth." We know that in some particulars the Latin is older than the Greek. If the space permitted many proofs of this fact might be cited; for a brief, but satisfactory, presentation of this point, the reader is referred to Driver's Use of the Tenses in Hebrew (second edition) Appendix III., pp. 249-272. It is sufficient to say that a slight knowledge of Arabic is necessary to a full and clear apprehension of the grammatical forms of the Hebrew. Every student of Hebrew should, therefore, look forward to gaining at least some acquaintance with Arabic.

**An Increasing Interest in Old Testament Study.**—There can be little doubt that there is an increasing interest in Old Testament study, and in the studies directly and indirectly related thereto. The following facts, among others, which might be mentioned, seem to be indications of this increase:—

(1) Not long since it was the custom in our theological seminaries to have the work in both Old and New Testaments performed by a single professor. This custom no longer prevails. The seminary which does not appoint a man who shall give his whole time to this department, is regarded as decidedly behind the times. Nor indeed is this all. So important has this work become, and so much is expected from him who has charge of it, that in our largest and best equipped seminaries, an assistant professor is appointed, in order that *all* of the work necessary may be done, and done *well*.

(2) Old Testament questions receive more than their proportionate amount of attention in all the leading Reviews; and in the weekly religious journals, they occupy a continually increasing proportion of the space allotted both to contributors and to the editorial department. It is true also that of religious publications a very considerable number bear upon this department of study.

(3) In the meetings of those societies organized for biblical study and exegesis, by far the larger number of papers are upon topics pertaining to the Old Testament. For example, in the Annual Journal of the Society of Biblical Literature and Exegesis, just published, out of seven papers, five touch directly or indirectly on Old Testament questions.

(4) That a greater interest is felt by theological students in the study of Hebrew is evident. This study is no longer regarded as of little practical use. Where there formerly was lack of interest, there is now even enthusiasm, and it is not seldom that we hear of young men in various seminaries preparing themselves to do special work in this department.

(5) Nor is this interest restricted to theological students. Thousands of ministers have taken from the upper shelf the Hebrew Bible, which had lain for years covered with dust, and are now going deeper than ever before into the hidden mysteries of the sacred word. The better class of teachers in our Sabbath Schools begin to feel that they, too, need a better knowledge of the word they teach, a knowledge to be gained only from an acquaintance with the original.

That there is a greater interest in Old Testament study now than ever before is certain. Nor is it an interest which is to be found only among professional students, but one which is in a true sense popular. And we believe that it is to go on increasing, and that it is to become more and more popular. The people of to-day are more widely interested in the questions at issue, and better informed upon them than those of any previous generation. The time is no longer, when the decision of all questions of importance must be relegated to a few scholars. Where there is one Old Testament scholar to-day, there will, soon, be ten, and the results of this general increase of interest will be felt in every quarter.

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 >BOOK NOTICES.<

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

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 ORIENTAL LEGENDS.\*

The poet Longfellow said of these "Legends," "*I have read your various 'Oriental Legends' with great pleasure.*" These words should secure for them a careful reading. The writer is the minister of Congregation Anshe Chesed, Vicksburg, Miss. He has collected in this volume verses which have appeared from time to time. The collection must have great interest for those who are, or desire to become, familiar with some portion of that rich store-house of legendary lore, the Haggadah, the legendary part of the Talmud. In beautiful verse are treated "The Birth of the Heart," "The Creation of Man," "The Creation of Woman," "Paradise Lost and Regained," "Solomon's Judgment," "King and Prophet," etc., etc. The last poem, "Epitoma Judaica," was a dedicatory address at the erection in Philadelphia, 1876, of Ezekiel's Statue of Religious Liberty. It is an epitome of Jewish history, short, but full of vividness and pathos. A stanza or two will best illustrate the author's style and power:

And Moses came and saved his shackled Race.  
 The freedmen stand on awe-topped "Sinai's" base.  
 And there, from out of thunder, clouds and flame,  
 Eternal truth, the laws of mankind came.  
 "I am thy God!" Be free! have love and grace,  
 Heaven folding Earth, her mate, in fond embrace,  
 "Amen!" did loud the universe proclaim.  
 Our globe turned into one great Synagogue,  
 And benediction was—the Decalogue.

\* \* \* \* \*

\* Oriental Legends and other Poems, by Rabbi H. M. Bien. New York: Brown & Derby. Large 8vo, pp. 198. Price, \$2.00.

And when the clash of armor ceased, Rome was no more, nor Greece;  
 New rulers occupied the thrones, new thoughts came with the peace.  
 An humble child of Nazareth, of Jewish parents born,  
 A martyr on the crucifix, wreathed with a crown of thorn—  
 He preached the law, he taught reform, to worship the Creator,  
 He died the death at Roman hands, as died with them the traitor.  
 Meek, simple loving words his were, full of God's spirit each,  
 In different terms, but self-same sense as Laws and Prophets teach.  
 His followers were few at first, but soon in numbers swelled,  
 And then increased to multitudes, that were unparalleled.  
 But as they grew, his thoughts, his words, his labors were deserted;  
 They turned the teacher to a God: his mission was perverted.  
 At least so thought the Jews; and so they think this very day.

The book is well printed. The first edition, we understand, is already exhausted.

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#### THE HISTORY OF THE RELIGIONS OF ISRAEL.\*

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This is a brief account of Israelitish history from the standpoint of the most advanced school of German criticism. In no other book, will one find the opinions of this school stated so clearly and so succinctly. It is intended for children of twelve years and upwards, but, we fear, the author has misjudged the capacity of the average child of that age. It is no part of our purpose to criticise the views presented. A very brief statement of some of the more important features must suffice. The whole period is divided into five divisions: "(1) The *formative*, extending from the earliest times to about the end of the ninth century B. C.; (2) The *prophetic*, from this point to the Exile, sixth century B. C., the Exile being a transition period; (3) The *priestly*, from the return to about the first century B. C.; (4) The *scribal*, extending from this point on to the eighteenth century of our era; (5) The *modern*, including the last hundred years." During the *first* period everything is unsettled. Only a few short poems and historical sketches are to be assigned to this period. While from a political stand-point the second period was a failure, religiously great progress was made. Until this time they had believed in the reality of other gods, but now they are taught to believe that there is no God but "Yahve." The temple-worship begins to be organized, and a beginning is made in the way of recording laws (Deut.) The *third* period is the time of reflection. Precepts are laid down, rules are prescribed. While the prophets held sway during the *second* period, the *third* is controlled by the priests and scribes. The Pentateuch comes into its present shape about 450 B. C. During the *fourth* period attention is given to law and tradition, while the fifth period (1780-1880 A. D.) is termed the period of *reason*. A few sentences taken from various portions will indicate the stand-point from which the history is written. "We may probably look on it as an historical fact that the Israelitish tribes at a certain time (perhaps about B. C. 1330) left the frontiers of Egypt, and made their way towards Canaan; but we know little of the particulars of the movement. The story in Exodus tells us of the event as pious Israelites long afterwards thought of it, but we cannot be

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\* The History of the Religion of Israel: An Old Testament Primer, by Crawford H. Toy, Professor of Hebrew Language and Literature in Harvard University. Boston: Unitarian Sunday School Society, 1882. Price. 75 cents.

sure that their recollection was correct. . . . . The law grew up gradually, and hundreds of years after Moses, when pious prophets and priests gathered together the religious usages of their times, they thought that it must all have been revealed in the beginning by the God of Israel, and so they came to believe that their great deliverer from Egyptian bondage had received it all at once. . . . . The story of Samson is so full of legend that it is hard to extract history from it. Some writers suppose that it is all a sun-myth, like the story of Hercules. It is possible that it is a mixture of history, legend and myth. . . . . Much that Chronicles says of the temple-service is not reliable. The life of David in Samuel contains some repetitions and obscurities, but is in the main trustworthy. The history of Samuel in Kings seems to be somewhat embellished. Such embellishments, however, are simply records of traditions; the historical books of the Old Testament (except, perhaps, Chronicles) are honest endeavors to set forth the facts of the history." Of Jonah it is said that "its religious value is independent of the adventures in chapter III. of Esther, that "it is hardly reliable history." Space has been taken thus to indicate the character of the book (1) because it is not supposed that many of our readers will have an opportunity to read it, and (2) because the criticism of it would involve a discussion of all the questions of "higher criticism" which have thus far come up, a task which we cannot here well undertake. It may be said in conclusion (1) that the adoption of such views would seem to imply the rejection of all belief in the inspiration of the Old Testament, and (2) that we cannot understand just how the New Testament is to be interpreted if all this is shown to be true.

#### MOSES AND THE PROPHETS.\*

This volume is a re-print of articles in review of the works named in the title, which appeared in various numbers of the "Presbyterian Review" and the "Princeton Review." It includes also under "Preliminary Remarks," the opening lecture of the session in Princeton Theological Seminary, Sept., 1881. In these remarks the writer presents vividly the present state of the discussion; he compares to advantage the work of English deists, German rationalists, French infidels, with the unbelieving higher criticism. Hitherto the churches of Great Britain and America have been sheltered from these critical contests by remoteness of position, by the barrier interposed by the difference of language, and by the lack of sympathy with the "theological bias" betrayed by these hypotheses. But the aspect of affairs has changed. Theological controversy is not so general. The tendency of the times is liberalism. The same reverence for the authority of the Scriptures nowhere exists. In this condition of things the barriers of distance and language are removed. The contest is now to be carried on in our own land and language. The particular hypothesis now ascendant demands an entire reconstruction of Old Testament history, requires an entire change of the opinions now

\* Moses and the Prophets: The Old Testament in the Jewish Church, by Prof. W. Robertson Smith; The Prophets and Prophecy in Israel, by Dr. A. Kuenen; and The Prophets of Israel, by W. Robertson Smith, LL. D. Reviewed by William Henry Green, D. D., Professor in Princeton Theological Seminary. New York: Robert Carter & Brothers, svo, pp. 368. Price, \$1.50.



held as to the manner and character of divine revelation. The Remarks close with a most earnest appeal to ministers and theological students to place themselves in a position to understand and assist in settling these vital questions. In addition to these "Preliminary Remarks," the reviews of the books mentioned in the title, there is a most valuable chapter on the "The Worship in High-Places," in the course of which it is sought to prove that there was but one Sanctuary prior to Samuel. "There is not from Joshua to Samuel a recorded instance of sacrifice elsewhere than at Shiloh which is not explicitly declared to have been offered either in the presence of the Ark, or in connection with an immediate manifestation of the presence of Jehovah or of the Angel of Jehovah. And no sacrifice was offered by any one not a descendant of Aaron, except when Jehovah or the Angel of Jehovah had appeared to him. The only exceptions are expressly characterized as open and flagrant transgressions of known law." It will be seen how important a statement this is, especially in view of the fact that upon this point critics found their chief argument against the antiquity of the Levitical law. Whether Dr. Green succeeds in establishing this statement, is a question, on which of course a difference of opinion exists; this, however, is certain, that if Dr. Green has not established it, there is no one who need undertake to do so. His defense of this position is the most able and the most convincing of any that has yet been made. It must be confessed that there are difficulties on both sides of this question, for some of which no solution seems possible. It is however such work as has been done in the volume before us that will eventually clear up these matters. Let us thank God that there are such scholars as Professor Green, and let us pray that his life may long be spared to carry on the work for which he is so eminently adapted, in which he has already accomplished so large results.

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#### CURRENT DISCUSSIONS IN THEOLOGY.\*

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"The aim of this work, which is intended as the first of a series, is to aid ministers and theological students in keeping themselves abreast of the thinking and investigations of our times in the various departments of theology. It is proposed to give an annual digest of the most important contributions in exegetical, historical, systematic and practical theology, in a popular yet accurate way." The authors thus indicate their purpose, and a worthy purpose it is. Why such a thing has not been undertaken before is the question that at once suggests itself. That part of the work performed by Professor Curtiss, is, of course, of most interest to us. After a brief introduction in which he speaks of the "Present State of Old Testament Studies," he takes up the matter in hand. Chapter I. presents the "Relations of Science to the Biblical Record," under which comes up for consideration (1) Scientific Theories respecting the Origin of the World, of Man, and of Human Speech; (2) Ancient Traditions which illustrate the opening chapters of Genesis; (3) Chronology; (4) Relation of Ancient Peoples of Civilization to the Origin of the Hebrew Nation; (5) Geographical Research. Chapter II. deals with

\* Current Discussions in Theology. By Professors Boardman, Curtiss & Scott, of Chicago Theological Seminary. Volume I. Introductory. Chicago: F. H. Revell, 148 & 150 Madison Street. 12mo, pp. 217. Price, \$1.00.

the "Critical Pre-requisites for Old Testament Exegesis." Chapters III., IV., and V. deal with Old Testament Introduction, presenting briefly the latest views propounded concerning each book. Chapter VI. takes up "The Old Testament Canon," and Chapter VII., "The Old Testament Text." Of necessity the matter is only a sketch of the ground which it covers, the entire space occupied by the department of the Old Testament being 80 pp. It ought to be said (1) that this is the latest and freshest presentation of these subjects; (2) that no one is more able than Dr. Curtiss to do such a work well; (3) that the work, as a whole, fills a place in theological literature never before filled; and (4) that such an undertaking as this ought to receive the support and patronage of every man or woman interested in Biblical or Theological Study.

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